

# The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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By Dr. John Summerfield Wimbish  
Pastor Calvary Baptist Church, New York City

Can we talk with the dead? SAUL DID! Yes, in the twenty-eighth chapter of I Samuel, there seems to be no question but that the ill-fated king actually conversed with the spirit of the deceased prophet, Samuel. But is it possible for US to talk with the dead? Can we really receive messages from those who have passed into the "Great Beyond"?

No man whose story is related in the Old Testament record could have made this mark more brilliantly for the good of his race than King Saul. As we study his life, we find him endowed with all of the attributes that make for greatness. But from the day when God's prophet emptied the vial of anointing oil on his head to the day of his tragic death on the battlefield of Gilboa, Saul's life was one of continual decline.

You remember his sparing King Agag and the best of the sheep and cattle, and the message that came from Samuel of God's judgment—"Because thou hast rejected the word of the Lord, He hath also rejected thee from being king." From that moment on, Saul's doom was sealed, and the Spirit of God departed from him.

In our Scripture we find the mighty army of the Philistines poised for battle, and King Saul, when beholding the great host, trembling with uncontrollable fear:

"And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled.

"And when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets.

"Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at En-dor."

And so we learn of

## I. Saul and the Spiritist

Now, there are many people



Dr. John S. Wimbish

who have been deluded into thinking that Spiritism is a modern philosophy, that it began in the middle of the nineteenth century when the Fox sisters, in Rochester, New York, heard the strange rappings throughout their home. (Incidentally, these "little Foxes" later confessed that their early seance rappings resulted from the convenient snapping of their toes!) However, the civilizations of antiquity were overrun with the

(Continued on page 11)

## Dr. Blund's Text

The Drunken Doctor, the Young Rector, John Bunyan, the Duke of Wellington, the Rich Mr. Charrington All Found This Strange Text and Truth

By F. W. Boreham of Australia

The doctor was the worst man in Bartown, and that was saying a good deal. For Bartown had the reputation of being "the wickedest little hole in all England."

It is Harold Begbie who, in *The Vigil*, tells its story. Dr. Blund, he assures us, spent most of his time drinking gin and playing 'billiards at "The Angel." In a professional point of view, only one person in the little seaside town believed in him, and that was the broken and bedraggled little woman whose whole life had been darkened by his debauchery. Mrs. Blund was never tired of singing the doctor's praises. When she introduced him to a newcomer, and told of his wondrous cures and amazing skill, he listened like a man in a dream.

"Dr Blund,"—so runs the story—"Dr. Blund was twitching with excess of alcohol, and only muttered and frowned as his wife talked of his powers. The terrible old doctor, with his hairy, purple face and his sunken eyes, seemed to think that his wife was doing him the most dreadful dis-service. It was wonderful that this little woman, instead of shrinking from exhibiting her husband, should have so pathetic a faith in the dreadful-looking rogue that she evidently fancied that he had but to be seen to be chosen as medical adviser."

## I. The Dying Doctor

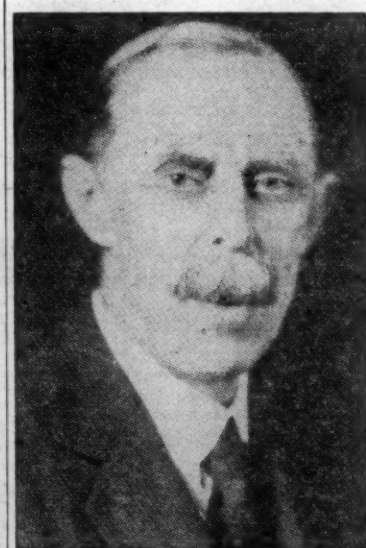
Thus the story opens. It could scarcely be expected that such a wreck could hold together for long. Exactly half-way through the book I find Mr. Rodwell, the young rector, standing at the street corner talking to Mr. Shorder, the wealthy manufacturer. They are interrupted. Mrs. Blund comes hurrying breathlessly round the corner.

"Mr. Rodwell," she pants, "please come at once! Dr. Blund! He's asking for you! I've been to

If we always study to "do the things that are pleasing in His sight," He will always study to do the things that please us, and, therefore, grant our requests.

Are you always, in all your decisions, carefully considering what would please or displease God, and doing every time the things that you think would please Him, and leaving undone every time the things that you think would displease Him, whether He has told you to do the one or not to do the other, or not?

Here we find a very simple way of deciding the questions that are perplexing so many young Chris-



Dr. F. W. Boreham

the vicarage, I've been everywhere, hunting for you. Don't delay a moment, please!"

Richard Rodwell was an earnest young clergyman, who had ideas of his own about things; and the task to which he was now summoned was very little to his taste. He saw in Blund a man who had lived hideously and was now concerned to avert his just punishment. He tried to believe that there was some hope for such a wretch; but the attempt was not altogether successful. He bent over the dying man and talked of mercy and repentance and forgiveness. But the words did not come from his own soul, and they did not comfort the soul of the man to whom they were addressed.

"There's something else!" he gasped.

"There is nothing outside the mercy of God," replied the vicar.

"It's in the Bible, what I mean," returned the dying man.

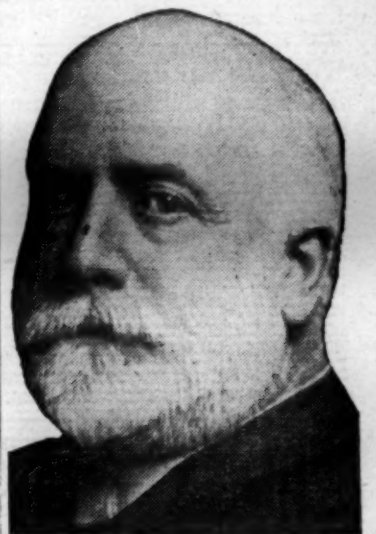
(Continued on page 6)

## Theater, Dance, Cards, Movies -- Are They Pleasing to God?

By the late Evangelist R. A. Torrey

"And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight."—I John 3:22.

When we are carefully considering in all our actions and in all our decisions as to our conduct, what would please God and what would displease God, and do every time the things we think would please him, and refuse to do, every time, the things we think would displease Him, even though He has not specifically told us to do the one, or leave undone the other, then God will listen to our prayers.



Dr. R. A. Torrey

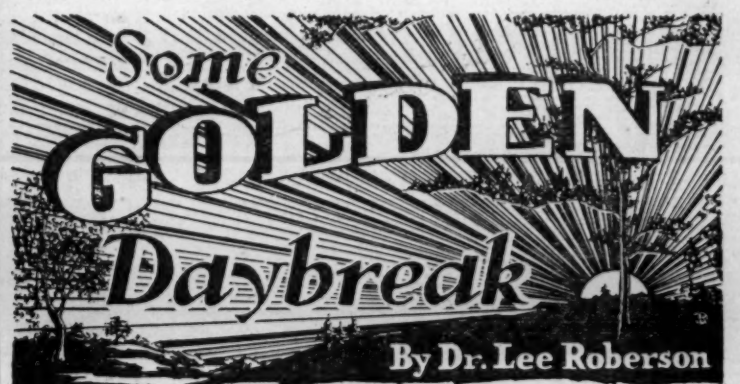
tians today, yes, and older Christians, too. For example, the question, "Shall Christians go to the theatre?" or "Shall Christians dance?" or "Shall Christians play cards?" or "Shall Christians go to the movies?" etc., etc. Now the way a great many people seek to decide those questions is this. They ask, "Does God anywhere say in His Word, 'Thou shalt not go to the theatre?' 'Thou shalt not dance?' 'Thou shalt not play cards?'" That is not the question. If you were a real loyal child of God you would not ask that question. The question is, "Will it please my Father?" "Will it please God?"

Take for example the question of the theatre. If I thought it would please God for me to go to the theatre more than for me to stay away, I would go, no matter what anyone else might think of it, or what anyone else might do. But if I thought it would please God for me to stay away more than for me to go, I would stay away no matter who else went.

When I lived in Chicago I frequently had sent to me complimentary tickets from different theatres, especially from one of the highest class theatres, and with the tickets oftentimes would come a note saying that the play was of a very high moral character, and that Bishop So and

So, in some other city, or Dr. So and So highly approved of it and had gone to the play, and that they would be highly complimented if I would occupy a box at the play. Now, I could not be caught by any such chaff as that. It made no difference to me what Bishop or Doctor So and So had done. The only question with me was, Will it please God better for me to go than for me to stay away? And had I thought that it would please God better for me to go than for me to stay away, I would have gone, whether Bishop So and So had gone or not. But if, on the other hand, I had thought it would please God better for me to stay away, I would have stayed away, even though

(Continued on page 9)



Pastor, Highland Park Baptist Church, Chattanooga, Tennessee

## Are We Foolish to Look for the Second Coming of Christ?

CHAPTER I

"And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."—Heb. 9:27, 28.

Since our church and Tennessee Temple Schools believe so fully and completely in the premillennial second coming of Christ, it is easy for me to suppose that all of our people know the fundamental facts regarding His coming.

But they do not. This is proved by the fact that many of our members, if they leave this church, will readily and apparent-

ly without question join a church that does not believe in the premillennial coming. Some of our people endorse speakers who are definitely opposed to His coming. Still again, we observe some of our folks who speak and pray as postmillennialists or amillennialists.

This church believes the whole (Continued on page 5)



## Are Christians Ever Sinless?

By Evangelist John R. Rice

In Kentucky a nice Christian woman read my booklet, *All Have Sinned*. Tens of thousands of copies of this large, twenty-four-page booklet have been sent out, and, thank God, many who read it have been turned to God, have repented of their sins and have written us to say that they have found Christ as their own Saviour. But this Christian lady writes in defense of herself and others. She said, "In regard to your book, *All Have Sinned*, in the spirit of God I would like to give you some Scriptures condemning Christian people sinning. In fact, if they sin more or less they are not Christians but professing Christians."

Then followed a number of Scriptures and a number of statements by this good woman who loves the Lord and is eager to help others, but foolishly believes that she never sins.

All true Christians surely long to be good Christians, to be holy in life and heart. But so many have misunderstood true holiness that I am giving here my extended answer to this earnest Christian woman to help others who want to know the Bible truth about the question, "Are Christians Ever Sinless?" Sin ought always to be hateful to a Christian. Everyone of us ought to search our hearts daily and wait on God until His Spirit reveals everything that grieves God and dishonors Him. Every Christian, according to the pattern Jesus set in the Lord's Prayer, ought to daily confess his sin and forsake it. True holiness is a heart separation to God and His will. And, thank God, when Jesus comes again our old nature will be changed completely and sin will be gone and the disposition to sin, even as already the new creature, the new nature, the seed of God now hates sin and cannot sin.

I hope you will read this discussion very carefully. Take time to search the Scriptures and see whether these things be true. Above all, have a humble, contrite heart. Lay aside all boasting and all self-righteousness and let God's Spirit show you His truth as you read.

The following is what I wrote the dear sister who believes she is sinless and who wrote condemning me:

Dear Mrs. S—:

Thank you for writing me January 9. I know you mean well by it and so I write you as a sister in Christ. You are wrong about many things, but I believe that you are saved, are my sister in Christ, love the Lord, and I am glad to write you.

### To Falsely Accuse Others Is Not Holiness Nor Good Argument

First, let me say that I am certainly as much concerned about holiness of life as you are. I have no doubt that I spend at

least as much time in prayer as you do, that I read the Bible at least as much as you, that I am just as clean and devoted in my life as you are. And God is my witness that everywhere I go and preach, people turn from sin, give up filthy habits and worldly amusements, confess and forsake known evils in their lives, start family altar, make restitution, become reconciled to their enemies. So when you suppose that I encourage Christians to sin, you are going contrary to the facts and speak out of your lack of knowledge. I suggest that you compare my ministry for its results in cleaning up Christians and in getting sinners to forsake their sins, with the ministry of any Church of God preacher or Holiness preacher who believes as you do. If you want to understand this question, then do not cloud the issue by accusing good Christian people of being for sin and encouraging sin.

### A Contrite Heart Is the First Evidence of Holiness

Second, I think that it is only fair to say that the evidence is I am more anxious to be holy and sanctified and good than anybody is who does not daily confess his sins. Jesus plainly said that Christians should pray in the daily Lord's Prayer, "And forgive us our sins" (Luke 11:4). People who, instead of confessing their sins, say, "No, I don't have any sins," are not doing what Jesus said do and are not showing the humble, earnest concern about sin that they ought to show. One of the very first evidences of sincere holiness of heart is a humility that makes one condemn self instead of boasting. For example, you cannot find one character in the Bible who claimed that he never sinned. Paul, when he was an unconverted Pharisee, lived, he said, blameless concerning the ceremonial law. But after he was saved, Paul plainly said: "For I know that in me (that is, in my flesh,) dwelleth no good thing; for to will is present with me; but how to perform that which is good I find not. For the good I would I do not; but the evil which I would not, that I do" (Rom. 7:18, 19). Then in Philippians 3:12 Paul said,

"Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus," and this was long after Paul was filled with the Holy Ghost as told in Acts 9:17. Only Christ claimed to be perfect. No one has the true humility and true understanding of Bible holiness and sanctification who boasts of being above sin.

I could explain every Scripture you mentioned and show you what it really means so you would understand it, but I doubt if your heart is open to that. My secretary said when I started to answer your letter, "Brother Rice, I always feel that such people are hopeless." What she means is that we have found by long experience that people who think so well of themselves are not even willing to read any Scriptures except those they think will bolster their own cause. They are glad to attack and accuse other Christians whom they do not even know and charge them with loving sin and living in sin. A humble, Christ-like spirit loves others, "thinketh no evil," as the Scripture says, "vaunteth not itself, is not puffed up."

You write me, saying "When the Holy Ghost comes, it sanctifies us." Thank God, I know that (Continued on page 7)

## Incidents and Illustrations

By

Evangelist Robert L. Sumner

Contributing Editor



### Rags to Riches: FREE!

Stranger than any Horatio Alger fiction is the story of the man in San Francisco, California, who had just lost his entire life savings in a restaurant failure. Taking a walk on the beach between job interviews one blustery day in March, 1949, he noted a bottle partially embedded in the sand, a paper inside. Curious, he broke open the bottle, withdrew the paper, and his astonished eyes read: "To avoid confusion, I leave my entire estate to the lucky person who finds this bottle and to my attorney, Barry Cohen, share and share alike. Daisy Alexander. June 20, 1937."

Even though he thought it was just some kind of a joke he pocketed the paper and it was some months later he accidentally

learned that Daisy Alexander, whose maiden name was Daisy Singer, had been an eccentric heiress who died in England in 1939, leaving behind some \$12,000,000 of the Singer Sewing Machine fortune. No will had ever been found.

The lucky Californian, Jack J. Wurm, immediately filed claim to one-half of the inheritance. Friends of the strange Mrs. Alexander testified that one of her idiosyncracies was the habit of throwing bottles into the water and speculating as to where they would go. An expert in the field of ocean-currents gave his opinion that a bottle dropped into the Thames River would go to the English Channel, the North Sea, the Bering Straits, the North Pacific, and eventually wind up in California or Mexico, taking approximately twelve years. Wurm had found the bottle eleven years and nine months after it had been tossed into the Thames.

Taxes, both federal and local, will grab about \$4,500,000 of Wurm's inheritance, leaving him only \$1,500,000. In addition, however, he will receive the dividends from \$80,000 worth of Singer Sewing Machine stock every year. Truly a rags to riches story for a man who had done nothing to merit the money.

But I know something better than that! I am an heir, not to a few million dollars which can be used and enjoyed only for a few years on earth, but to the eternal riches of Almighty God. In the language of Romans 8:16, 17: "The Spirit itself beareth witness with our spirit, that we are the children of God; And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together." These riches are mine because the owner of all things, God Himself, left His last will and testament (see Hebrews 9:15-22) to "whosoever will." Like Jack Wurm, my inheritance has been obtained through no merit of my own. As a matter of fact, I deserve just the opposite because of my sins and rebellion against Him, but the amazing grace of the loving Lord has granted me these eternal riches through faith in His name. Nor is this inheritance limited to just one lucky finder and an attorney, but everyone who desires to do so can get in on it, "share and share alike."

### Tossing Riches in the Trash

Out in Concord, California, a deposit bag of the Crocker-Anglo branch bank was found amidst the garbage on a scavenger truck. The bag contained \$27,500! The bank's manager, Lawrence M. Boehmer, refused to offer any explanation as to why or how the money was tossed into the trash.

The folly of throwing thousands in the midst of the debris on a scavenger truck is not a worthy comparison, however, with the inexpressibly greater folly of tossing aside such a valuable thing as eternal salvation. Well did God describe the prosperous farmer who put material things ahead of spiritual realities with the words, "Thou fool" (Luke 12:20). The world and all the fullness thereof is not equal in value to the salvation offered in Christ Jesus which an unrepentant world is tossing aside as casually as a last year's Easter bonnet.

"THE LIFE OF EVERY MAN IS A DIARY IN WHICH HE MEANS TO WRITE ONE STORY, AND WRITES ANOTHER; AND HIS HUMBLEST HOUR IS WHEN HE COMPARES THE VOLUME AS IT IS WITH WHAT HE VOWED TO MAKE IT."—James M. Barrie

## We Quote

From the *Conservative Baptist Information Bulletin* for last May, we quote the following interesting items:

### Dr. Barnhouse Exposes the Satanic Character of "The Ten Commandments"

"Eternity Magazine," April 1957, page 9, carries this editorial criticism of the famous film now showing in metropolitan theatres of the nation:

"Since the newspapers are reporting how many millions of people have seen Cecil B. DeMille's motion picture, 'The Ten Commandments,' ministers who preach to these millions should know what the picture is all about. Just as we cannot fight cancer without studying cancer tissue, and as we cannot refute communism without studying Lenin and Marx, so we must know the false philosophy which is slipped into the minds of millions by such a satanic work as DeMille's mighty, colossal, stupendous, super-gigantic, titanic spectacle.

"... The satanism of DeMille's opus is its false theology from beginning to end. The film is a sort of Fourth-of-July oration against the enslavement of men by men, ending with the triumphant cry that is on the Liberty Bell (Lev. 25:10).

"The theology of the film is that all men are made in the image of God, that God lives in every man, that God is a sort of extension of the fine legal mind, chiefly concerned with righting human wrongs. One or two Egyptians rather lean toward the Hebrews on the night of the Passover, and a few black slaves are brought along, in order to teach racial tolerance. The God of DeMille is the father of all men. There is no thought of the sin and depravity of the human race, which requires a blood atonement for sin in anticipation of the coming of God's Son, the Lord Jesus Christ."

Evidently he differs from Billy Graham, whose endorsement is appearing in movie ads in several metropolitan papers as follows: "I was deeply impressed, and commend it most highly." In a very recent large 10 x 8 inch Greenville movie ad, Dr. Graham said of DeMille's picture—"The most accurately portrayed Bible story ever filmed." Dr. Barnhouse is more in line with Harvard students who dubbed the picture recently as the year's worst picture.

### Words of Warning About the Leaven of Unbelief in Fundamentalism

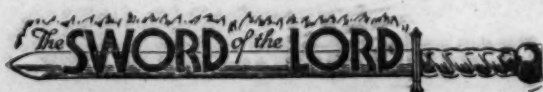
Herbert V. Caneday in an arti-

cle entitled, "Shades of Laodicean Apostasy" in the "Discerner," March, 1957, pages 6 and 7 says in this part:

"Leaven is a powerful agent, a little produces dynamic results. Only a little compromise with unbelief is needed to begin the chain reaction that leads to ultimate departure from pure doctrine. Just a little wrong thinking gleaned from some contaminated source if allowed to run its course can turn a spiritual leader away from the truth, and in turn affect untold numbers of those who depend upon him for guidance.

"To add to the confusion of this picture are those who have once carried considerable weight of influence in the realms of fundamentalism, who have set themselves as self-appointed authorities to tell the children of God that some of the old convictions are outdated. Some such are betraying evangelical Christendom to its bitterest enemies. Some of the once sound periodicals are pipelines carrying contaminated spiritual waters into the pastor's study and homes of Christians everywhere. It was the printing press that paved the way for the Reformation, and it may be that the printing press will pave the way for sound Bible-believing churches to stagger and fall in the quagmires of apostasy.

"The avid reader of some of the best-known Christian publications today may be enthralled by the reports of the 'beautiful' romance between fundamentalism and its erstwhile foes. Encouraged in this clandestine love affair by editors, clergymen, and misguided fundamentalists, this romance has developed to the point that the marriage ceremony is now in progress. The bride is fundamentalism, and the groom is—well no one knows for certain whether his real name is modernism or neo-orthodoxy; but there he is with all his doubts and unbelief. Between the two stands the man in the cloth who knows all the scriptural injunctions against such a union, but he has given the bride a tongue lashing for her protests and has told her what a "repentant liberal" her lover is. He has assured her that they both believe essentially the same thing, but express their convictions in different phraseology. Somehow over the protests of a few on-lookers the wedding is carried to its completion, while dire predictions are forecast concerning the outcome of such a union. And so a church whose grandmother of fifty years ago would not marry the world, has now been united in marriage with the illegitimate offspring of apostasy."



AMERICA'S OUTSTANDING REVIVAL WEEKLY

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# Grace Notes

By Grace Rice MacMullen

Back in September of 1955, I first wrote in this column about a "new" song we had learned. It was "How Great Thou Art." We first heard it sung by Tim Spencer and his daughter, Loretta, and then by Bill Carle, at the Christian Bookseller's Convention in Washington, D. C., and it was such a blessing to us.

Since then, it has become so popular among Christian groups everywhere, particularly through the last year. Several new translations appeared, from the original Swedish, but we felt the one we originally learned, by Stuart K. Hine, carried the message most strongly.

Tim Spencer has taken the lead in getting this song out, and here is his report of what happened: "In the early part of 1955 I discovered the Stuart K. Hine trans-

lation and was firmly convinced that the English translation by Mr. Hine was a divine inspiration. The song so affected me with the completeness and perfection of its context from creation to the resurrection that I dedicated myself to make known this great work and gospel message, to the entire world. Two and a half years have passed since I first heard the song, and I believe God has truly blessed my efforts and honored His servant's inspired work, because since THE SWORD OF THE LORD carried the first story of "How Great Thou Art," I have had the privilege of distributing more than 200,000 copies of this music, there are now over 20 phonograph recordings made of the song. Millions of people are singing this great song of praise

who had no idea of its existence prior to 1955."

Now, from coast to coast, in one state after another the song has been introduced. It has been sung at Sword Conferences, and so many have come up afterwards to ask where they could get it. I have wished everyone could have a copy—and now our Sword friends can. Mr. Spencer has graciously given us permission to print "How Great Thou Art" in THE SWORD OF THE LORD, and you will find your own copy below. If you've heard the song, I know you'll treasure it. If not, by all means try it over and see if it doesn't thrill you.

I have heard several discussions of the background of the song. Everyone agrees it is very old, but beyond that, not much that is positive has been said. Mr. Spencer tells me that it is generally believed that Mr. Carl Boberg of Sweden wrote the original Swedish poem under the title "O Store Gud" (translated, I understand, as "Oh Great God") and fit the lyrics into an old Swedish melody which I understand is over 200 years old. This song which seems so new to us was, I understand, published for the first time in a Swedish hymnal in 1893. We do not know too much about Carl Boberg, but I am told that he was born in 1859 and died in 1940, and that during his lifetime he studied for the ministry and pastored in a Mission Covenant church.

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## How Great Thou Art FOR CHOIR AND HYMNAL INSERTS ONLY

By STUART K. HINE

Slowly

1. O Lord my God! When I in awe-some won-der Con-sid-er  
2. When through the woods and for-est glades I wan-der And hear the  
3. And when I think that God, His Son not spar-ing, Sent Him to  
4. When Christ shall come with-shout of ac-cle-ma-tion And take me

all the worlds Thy hands have made,— I see the stars, I hear the roll-ing  
birds sing sweet-ly in the trees;— When I look down from loft-y moun-tain  
die, I scarce can take it in;— That on the cross, my bur-den glad-ly  
home, what joy shall fill my heart! Then I shall bow in hum-ble ad-o-

REFRAIN

thun-der, Thy pow'r through out the un-i-verse dis-played,—  
gran-deur And hear the brook and feel the gen-tle breeze,—  
bear-ing, He bled and died to take a-way my sin;— Then sings my  
ra-tion And there pro-claim, my God, how great Thou art!

soul, my Sav-ior God to Thee; How great Thou art,— how great Thou art!— Then sings my

soul, my Sav-ior God to Thee; How great Thou art,— how great Thou art!—

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I've been looking at a new song book, the All-American Church Hymnal, published by the John T. Benson Company. It is going to be popular with churches, I think, and it will double very nicely as a choir book. Our church choir uses a good gospel song or hymn just about as often as we use a special choir arrangement. Included in this book are some

real choir favorites: Schuler's "My Hope Is In Thee," "All Hail Immanuel," "Awakening Chorus," "Christ Is King," "Come Unto Me," and many others. Then there are good duets and special numbers (such as "Just a Closer Walk With Thee," "Farther Along," "He'll Understand and Say Well Done," "My Sins Are Gone," "My Mother's Bible," etc.). The copy I

saw had a special insert for a particular church, with a picture and the name of the church both in front and back. It's a good book and churches who are about to buy song books should by all means consider it. I'll be glad to pass on your name to him if you're interested; send me your name and address and I'll be sure Mr. Benson gets it.

## WITH THE Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS  
By the Editor

**EVANGELIST HUGH F. PYLE**, 1721 S. Gordon Street, S. W., Atlanta, Georgia, recently held a meeting with the First Baptist Church of Whitesville, West Virginia. Associate Pastor L. E. Morrison reports "64 people who made professions of faith, and 35 who came back to the Lord. We received 4 by letter during this meeting." Then he states that many were saved for whom they had prayed for years. The Sunday School record was broken; the crowds were the largest that have been in the church for years, with more unsaved attending than usual.

"God blessed us with 38 recorded decisions for salvation, and Christians surrendered for soul winning and service," writes **EVANGELIST BOB OUGHTON** of P. O. Box 50, Belleville, Illinois, about a meeting at Black Lane Gardens Baptist Church in Fairmont, Illinois, where Rev. Gerald Lancaster is pastor.

**EVANGELIST HENRY FANT** is rejoicing over a good revival at Calvary Baptist Church in Thomsville, Alabama, September 22-28. In fact, he says, "God has given us the greatest revival here in these days that I have ever experienced in my ministry. Last night in the service God gloriously saved 22 precious souls, including mothers, dads, high school students, children, and noted sinners with hardened hearts."

**Sword of the Lord EVANGELIST J. OSCAR WELLS** conducted a splendid revival campaign in the Johnston Chapel Church of Princeton, West Virginia, according to the Rev. James W. Jones, pastor. In an enthusiastic letter to Dr. Bill Rice, Pastor Jones tells of the wonderful way God has blessed the little church since its humble beginning. Today a fine church building has been erected, and also a splendid parsonage for the pastor and his family. The membership has reached 130, and some support goes out every month to foreign missions. One young lady is now preparing in Tennessee Temple for the foreign mission field.

The church has a visitation program, and individual members have given out hundreds of John R. Rice's little booklet, "What Must I Do to Be Saved?"

In the recent revival meeting with Evangelist Wells, there were 21 first-time decisions for Christ.

Many were adults, including one man 85 years of age, and another 74. There were also four new members by letter, and twelve rededications. Sunday School attendance records were broken, and the pastor reports wonderful crowds each night.

Other pastors desiring the services of Evangelist Wells may write directly to him or to Dr. Bill Rice, director, 214 West Wesley Street, Wheaton, Illinois.

The pastor of Calvary Baptist Church in Oak Hill, West Virginia, Rev. Robert Matherly, highly commends a recent evangelist at his church, **EVANGELIST JAKE BOGGS**, when 28 first-time conversions were recorded. Nineteen of these were baptized, with others to follow soon. Five were received into membership by letter, and 3 by statement of faith. Several other rededications were made. In these words the pastor writes: "We have had meetings with more public decisions but never has there been more interest shown by the people of the community. . . . The crowds were large, with a capacity crowd several nights. . . . The influence of this meeting will be felt for many years. I believe that many more will make decisions in days to come who first felt conviction in these services."

**EVANGELIST JIM MERCER** was the evangelist for a recent eight-day meeting at Calvary Baptist Church, Sheldon, Iowa. Souls were saved, and Christians challenged to live closer to the Lord. Rev. Don Howard calls Dr. Mercer a God-called evangelist, who "is loyal to the Word of God and has a passion for the lost."

"We enjoyed the presence and power of the Lord in a meeting with the Bethesda Baptist Church near Brownsburg, Indiana, Rev. Wm. Russell, pastor," writes **EVANGELIST CARLYLE SCOTT** of 713 Whitlock Avenue, Crawfordsville, Indiana. This revival August 11-25 brought capacity crowds to each service. The evangelist reports 14 conversions (two Roman Catholics), 17 who united with the church, and a number of reconsecrations. When writing, Scott was in a meeting at Yarmouth, Iowa, with Rev. Darrel Smith and his people in the Baptist church there. Fifteen souls had already been saved, and a good climax was expected on the closing day.

Bob Jones University is not asking church members who do not believe that the Bible is the Word of God to invest any money in this institution which we founded thirty-one years ago. All we are asking is for the prayers of the old-time, uncompromising, Bible-believing Christians. Bob Jones University believes the Bible from cover to cover, and I founded this institution thirty-one years ago to keep a clear line drawn between those who believe the Bible is the Word of God and those who believe it contains or may contain the Word of God. My son, the president of the University, and all of his associates in the organization stand firmly for this position. When we say we believe the Bible is the Word of God, remember, we are not just a letter-of-the-law Christian group. We believe in evangelism and soul winning. According to the best information we are able to get, Bob

Jones University, through its contacts, is leading 300,000 people to Jesus Christ every year. We have trained a great number of soul-winning missionaries who are on the foreign field, and we have trained a big percentage of the evangelists in this country and also many of the orthodox, Bible-believing pastors; and we have never compromised. We are not going to compromise.

Now, if you believe in the work Bob Jones University is doing and the testimony it is giving, we would like to have you pray for us daily and earnestly; and we would be glad to have you invest some of the Lord's money in the work and testimony of Bob Jones University. Thank you, and God bless you every one.

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## THE EDITOR'S Notes

by John R. Rice

With all my heart I thank those who have had such a glorious part in Investment Evangelism, that is, in the effort to put up the bills and furnish working capital for Sword of the Lord Foundation. We have received thousands of dollars. It is too early to know how much. The figures at hand lack two days of being up to the anniversary. But the response has been tremendous, glorious, praise the Lord, and thanks to every loyal, prayerful soul who has made a spiritual investment in this work.

We trust that as we prayerfully continue pinching pennies, managing carefully, and yet getting out the Gospel freely, thousands of readers will pray regularly for the financial needs of the Sword of the Lord Foundation. Some will put the Sword in their wills. Others will send a good offering by the first of the year. Some, doubtless, will want to give regularly to provide working capital for the Sword. Our hearts are greatly encouraged by the help of the Lord and His people.

### Abraham Was in Love and Didn't Know It!

How much there is written between the lines in the Bible! For example, in the Scriptures we learn that Abraham married his half sister, the daughter of his father, but not the daughter of his mother. So they grew up in the same household. Abraham fell in love with and married his beautiful sister, Sarah.

Here was a love story though the Bible doesn't tell it all. We know how Sarah loved Abraham because the Bible says that Sarah "obeyed Abraham, calling him lord." We know how devoted Abraham was to Sarah all his days, how he mourned when she died. Well, this love story is told in a new novel, *SEEKING A CITY*, written by this editor to be published by Eerdmans, ready about December 1. It must have happened something like we have imagined it, and told the charming story. Abraham was in love with his sister and did not know it! How jealousy fanned him into a consciousness of his love is part of the story.

Really the novel is full of Bible teaching, made all the more interesting and alive by a little filling in of personal matters. We believe that the profoundest theologian will find much strong, helpful teaching about Abraham, the Old Testament Christian who knew so much about Jesus Christ, just as young people and immature Christians will be charmed by the love story and the adventure in this, the editor's first novel. Be sure not to miss this story of Abraham and Sarah and Isaac. The book is *SEEKING A CITY*, the price will be \$3 and you may buy it from your bookstore or from the Sword

of the Lord. We are eager to see how God will use this way of teaching the Word of God and spreading spiritual truth through the charming medium of true-to-the-Bible fiction.

### Sermons for Our Annual Evangelistic Sermon Contest Are Coming In

We offer \$1,600 in awards for the ten best evangelistic sermons which are original, unpublished, typewritten, double spaced, one side of the page only, and in our hands by December 1.

Other sermons beside the first ten will be purchased if deemed suitable for publication in *THE SWORD*. We invite carefully prepared Bible sermons to the unsaved.

Since the winners will be among the greatest sermons published in this generation, we find it well worth while to award them, according to their merit, \$1,600 for the best ten sermons. The Bible says about preachers, "the labourer is worthy of his hire," and "that they which preach the gospel should live of the gospel." Already some sermons are in hand from England and America. A great treat is in store for readers of *THE SWORD OF THE LORD*. We will gladly send mimeographed, detailed rules for the contest, and we invite the best preachers in the English language to submit their best sermons which are evangelistic, true to the Bible, and according to our rules.

### Another Sunday with Temple Baptist Church, Detroit

On Sunday, September 22, it was my joy to be with Dr. Beauchamp Vick and the great Temple Baptist Church in Detroit. There were more than 4,100 present in Sunday School. The auditorium with seats for 4,000 had tremendous crowds morning and evening. More than 30 people came forward, 22 of those I believe coming to claim Christ as Saviour in public profession of faith. The fellowship was blessed. Temple Baptist Church is one of the greatest churches in the world, measured by membership, Sunday School attendance, number of converts baptized yearly, and by its solid stand for the historic Christian faith in the power of the Holy Spirit. With buildings more than one-tenth of a mile long, 130 feet wide fronting on Grand River Blvd. at 10100, the church is doing a mighty work for God.

### Baptist Bible College Thriving, 514 Enrolled

Dr. Vick, mentioned above, is the president of the Baptist Bible College at Springfield, Missouri, which in a few short years has reached a strong position as a training school for Christian workers, particularly for those of the Baptist Bible Fellowship. This school now has nearly a million dollars' worth of property, has already had 514 enrolled in college classes, and is turning out preachers and missionaries who start witnessing and following the Bible injunction, "Daily in the temple, and in every house, they ceased not to teach and preach

## "A Very Present Help"

*He's helping me now this moment,  
Though I may not see it or hear;  
Perhaps by a friend far distant,  
Perhaps by a stranger near,  
Perhaps by a spoken message,  
Perhaps by the printed word;  
In ways that I know and know not  
I have the help of the Lord.*

*He's helping me now—this moment,  
However I need it most;  
Perhaps by a single angel,  
Perhaps by a mighty host,  
Perhaps by the chain that frets me,  
Or the walls that shut me in;  
In ways that I know and know not,  
He keeps me from harm and sin.*

*He's guiding me now—this moment,  
In pathways easy or hard;  
Perhaps by a door wide open,  
Perhaps by a door fast barred,  
Perhaps by a joy withholden,  
Perhaps by a gladness given;  
In ways that I know and know not,  
He's leading me up to Heaven.*

*He's using me now—this moment,  
And whether I go or stand,  
Perhaps by a plan accomplished,  
Perhaps when He stays my hand,  
Perhaps by a word in season,  
Perhaps by a silent prayer;  
In ways that I know and know not,  
His labor of love I share.*

—Annie Johnson Flint

Jesus Christ" (Acts 5:42). Starting with a handful of churches a few years ago Baptist Bible Fellowship has now nearly a thousand churches, some of them the biggest churches in the world, supporting more than sixty missionaries.

### October 24, "Preacher's Day" at Pontiac, Michigan

We look forward to a great day Thursday, October 24, when this editor will speak at an all-day meeting at Emmanuel Baptist Church, Pontiac, Michigan. Dr. Dallas Billington of the Akron Baptist Temple will be conducting a week's meeting, but one great day will be given over to preachers who will come from all over Michigan and nearby states. The meetings will be sponsored by the seminary and Christian grade school of which Dr. Tom Malone is the pastor and president. The address of the Emmanuel Baptist Church is 645 Telegraph Road, Pontiac.

### Don't Miss "Some Golden Daybreak" Starting This Issue

The lovely book by Dr. Lee Roberson, under the title of *SOME GOLDEN DAYBREAK*, contains seventeen sermons on the Second Coming which will be run chapter by chapter in *THE SWORD OF THE LORD*, God willing. Be sure to read the first sermon in this issue. How the Second Coming of Christ becomes precious and real as we read these Bible sermons.

### Dr. Neuberg Gone From Wheaton

Fundamentalist friends of Wheaton College will be glad that Dr. Neuberg, who has so long been a bone of contention on the faculty, under fire because of his attitude toward inspiration of the Bible, is now gone from Wheaton and teaching at a denominational college. Dr. Neuberg, we are told, endorsed the Revised Standard Version of the Bible and was accused of not believing in the verbal inspiration of the Bible, though stoutly defended. We are glad to hear that Dr. Laird Harris, a strong believer in the verbal inspiration of the Bible and a defender of the faith, will be teaching twice weekly in the Bible department, flying up from St. Louis.

# Taxpayers Foot Big Bill for Arrest of Drinkers

By Methodist Board of Temperance

An estimated \$3,000,000 is being spent annually, by taxpayers of 18 large American cities, for police handling of intoxicated persons.

And up to 30 per cent of a big city police force budget goes just for processing drunks.

Questionnaires sent to a representative group of metropolitan chiefs of police (in cities over 100,000) reveal a fantastic loss of police time and money for arresting, booking and jailing intoxicated persons.

Not included in the responses were estimates of court costs for prosecution or day-to-day jail expenses for the "boarders." Here are some representative "bills":

In Tacoma, Washington, 30 per cent, or \$457,054 out of the police budget of \$1,523,515 goes to the processing of intoxicated persons. Sixty per cent of all arrests involve persons who are drunk, drinking or intoxicated. Approximately 3,000 police force hours are consumed each week handling drunks.

In Miami, Florida, 20 per cent or \$800,800, of the \$4,004,000 police budget is consumed handling intoxicated persons. An estimated 1000 police hours each week are lost handling these arrests.

In Syracuse, New York, the cost to taxpayers is about 15 per cent of the total police budget, or \$312,779 annually, and 670 hours each week.

In Sacramento, California, where 80 per cent of all arrests involve intoxicated persons, 11 per cent of the budget (\$194,150) is spent processing tipplers.

In Cleveland, Ohio, an estimated \$449,392 is spent each year handling intoxicated citizens. Wilmington, Delaware, has the lowest percentage of arrests involving drinkers, 19 per cent, and the lowest bill, 1 per cent of the budget, or \$13,503.

Loss of money is not the only factor. Time consumed in handling intoxicated citizens means time lost to other forms of police protection.

The Onondaga Committee on Alcoholism in New York State found 75 per cent of the inmates at Onondaga Penitentiary were alcoholics. The committee reported that 36 per cent of the arrests in Syracuse, N. Y., during 1956, were for public intoxication.

### N. Y. Welfare Commission Gives Estimate of Cost

Ten thousand families with dependent children here require relief care because of alcoholic fathers, Welfare Commissioner Henry L. McCarthy said yesterday, according to the New York Times.

In an interview on the Columbia Broadcasting System's television program, "Eye on New York," Mr. McCarthy said the ten thousand families cost the city about \$40,000,000 a year for food and shelter because the alcoholic wound up either in prison or in a mental institution or died prematurely.

"Alcoholism," he said, "is a major contributing cause to the

city's expanding public welfare costs.

"Anything that costs this much," he added, "should be attacked through every source at our command, including research, treatment and more Federal and State aid."

He said that 300,000 alcoholics were now in the city and that women alcoholics numbered one out of every five as compared with a previous ratio of one in 25.

### Alcoholism Heads Death Rate in Paris Hospitals

THE PENTECOSTAL EVANGEL More people die in Paris hospitals of alcoholism than any other ailment, a recent article in the United Brethren magazine reports. A survey, made by an official of the Hotel Dieu Medical Clinic, showed that 27 per cent of deaths in Paris hospitals were due "directly" to alcoholism. This was three times as many deaths as were attributed to cancer.

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## Some Golden Daybreak

(Continued from page 1)

Bible. We believe every word has been fulfilled or will be fulfilled. The Bible teaches that Jesus is coming again. It tells us that He is coming in personal and bodily form. Since He is not here now in this form, we, therefore, do look for His coming.

We believe that Christ is coming, and will first receive His own. Then He will come down to this earth to reign. "And they lived and reigned with Christ a thousand years."

Somebody placed in my hands a little book with this title, *God Cannot Lie; There Cannot Be an Earthly Millennium*. I will agree with the first part of the statement—God cannot lie. I cannot receive the last part of it because the Bible very definitely teaches that there will be a thousand-year reign of Christ upon earth. Furthermore, the Bible tells many things which are going to take place during this thousand years.

There are many pictures given of that wonderful time when the Lord Jesus will reign upon the earth. Isaiah, as well as many of the prophets, sets them forth in different places. In Isaiah 2 we have a prophecy of the coming of Christ back to Jerusalem to establish His kingdom, and to rule the world from there. Listen to these words:

"And it shall come to pass that in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more."—Isa. 2:2-4.

This glorious day shall come to pass after the Devil has been chained, and Christ rules in righteousness.

In Isaiah there is a prophecy about the coming kingdom of our Saviour. It points to the time when righteousness shall cover the earth, and when justice will be given to all men, and when even the instincts of wild animals will be changed.

In Revelation 20 the phrase, "a thousand years," is given six times. There are those who argue that since this is the only passage that mentions a thousand years, that it cannot be accepted literally. My dear friend, as far as I am concerned, if it were mentioned only one time, it would be sufficient, but when the Spirit gives emphasis by repeating the number of years six times, there is surely some important meaning attached.

This little booklet mentioned previously, seeking to deny the millennium, is just another of the Devil's attempts to discredit the coming of Jesus and to tear down portions of the Word of God.

It is not hard to get a job on the wrecking crew. Any person can tear down, but let us join with those who are seeking to build up God's people in the faith.

Here is a poem to help you to settle where you stand:

I stood on the streets of a busy town,  
Watching men tearing a building down:  
With a "Ho, heave, ho," and a lusty yell,  
They swung a beam and a side-wall fell.

I asked the foreman of the crew,  
"Are those men as skilled as those you'd hire if you wanted to build?"  
"Ah, no," he said, "no indeed.  
Just common labor is all I need:  
I can tear down as much in a day or two,  
As would take skilled men a year to do."

And then I thought as I went on my way,  
Just which of these two roles am

I trying to play?  
Have I walked life's road with care,  
Measuring each deed with rule and square?  
Or am I one of those who roam the town,  
Content with the labor of tearing down?

Friends, we are looking for His coming and we are looking for His kingdom.

Turn to the matter of His coming. Are we foolish to look for Him? Is it a waste of time? Are we doomed to disappointment?

### I. If Christ Comes Not—the Bible Is Not True

How wonderful is this Word of God! We read it and rest our hopes upon it. But if Jesus is not coming again, then the Bible is false. In every book of the Bible, save perhaps two, there is mention of His coming. There are those who have tried to say that the Bible is a lie. For example, Charles Smith, president of the

American Association for the Advancement of Atheism, had printed across his headquarters, in big, bold letters, "The Bible is a Lie." Now, if the Lord does not come again, then we must admit that such men and others of their kind are pretty much in the right, and we are without a Bible of any worth altogether. The Bible is true! Christ is coming!

### II. If Christ Does Not Come Again, Then the Saviour Himself Was False

Jesus said, "I will come again." If He does not come, then we

must agree that all Jesus said and did was false, and that His entire ministry and sacrifice on the cross were nothing. Here is an awful thing to contemplate, but if we are to be fair, we must face it. If Jesus should not return, then we are trusting in a false Christ. We cannot even say that Jesus was a good man, for a good man would not lie and deceive others.

Yes, Jesus is coming again. His Word is true, and we can with assurance look for Him. The Saviour has never disappointed any- (Continued on page 7)



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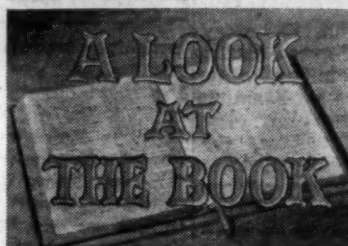
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## Dr. Blund's Text

(Continued from page 1)

"What is it?" asked Rodwell soothingly.

"It's a text, 'Except a man be born again—' You know the words, *Born again*. What does that mean?"

The doctor, in his professional capacity, had often seen a child draw its first breath, and had been impressed by its utter pastlessness. It had nothing to regret, nothing to forget. Everything was before it; nothing behind. And here was a text that seemed to promise such an experience a second time! To be *born again*? What was it to be *born again*? The dying doctor asked his insistent question repeatedly, but the vicar was out of his depth. He floundered pitifully. At last the doctor, to whom every moment was precious beyond all price, lost patience with the hesitating minister and changed the form of his question. Looking fixedly into his visitor's eyes, he exclaimed: "Tell me, have you been *born again*?"

Rodwell hung his head in silence, and the voice from the bed went on. "Have you ever known in your life," he asked, "a moment when you felt that a great change happened to you? Are you pretending? Have you ever been conscious of a *new birth* in your soul?"

The vicar fenced with the question, but it was of no avail. The dying man raised himself suddenly on an elbow. "You can't help me!" he cried angrily. He seized Rodwell's wrist and held it tightly, fiercely. As he spoke, the fingers tightened their grasp, and he bent Rodwell's hand down to the bed, as it were for emphasis.

"You don't know," he cried. "You're pretending. The words you say are words for the living. I am a dying man. Have you the same message for the living and the dying? Have I a lifetime before me in which to work out repentance? You can't help me! You don't know! You have never been *born again*!"

Such a rebuke smites a minister like the sudden coming of the Day of Judgment. After his conversion John Wesley wrote a terrible letter to his old counselor, William Law. "How will you answer to our common Lord," he asks, "that you, sir, never led me into light? Why did I scarcely ever hear you name the name of Christ? Why did you never urge me to faith in His blood? I beseech you, sir, to consider whether the true reason of your never pressing this salvation upon me was not this—that you never had it yourself!"

"It was a terrible discovery to make," says Mr. Begbie. "To think that he—Richard Rodwell, Vicar of Bartown—knew so little of the nature of God that he could say no single word that had significance for this dying soul! He was dumb. The words on his lips were the words of the Church. Out of his own heart, out of his own soul, out of his own experience, he could say nothing."

"Forgive me," he said, as he bent over the form on the bed, "forgive me for failing you. It is not Christ who has failed; it is I." He turned to go. The dying man opened his eyes and looked at Rodwell sadly and tragically.

"Try to learn what those words mean," he muttered. "*Born again*! It's the bad man's only chance."

They parted, never to meet again; and from another minister's lips the doctor learned the secret for which he craved.

### II. Three Remarkable Examples

It is very difficult to excuse Mr. Rodwell, especially when we remember that the words that the dying doctor found so captivating, and that he himself found so perplexing, were originally intended to meet just such cases as that of Dr. Blund.

"What is it to be *born again*? How can a man be *born again*?" asked the voice from the bed.

"How can a man be born when he is old?" asked Nicodemus, as he heard the Saviour's words uttered for the first time.

"When he is old!" To Nicodemus as to Dr. Blund, there was something singularly attractive

about the thought of babyhood, the thought of pastlessness, the thought of beginning life all over again. But to the aged ruler, as to the aged doctor, it was an insoluble enigma, an inscrutable mystery.

"How?" asked Nicodemus of the Saviour. "How can a man be born when he is old?"

"How?" asked Dr. Blund of Mr. Rodwell. "How can a man be born again?"

We all feel that, unless the gospel can meet just such cases as these, we might almost as well have no gospel at all. And yet we have also felt the force of that persistent and penetrating *How*?

Dr. Blund is no frolic of Mr. Begbie's imagination. Dr. Blund is the representative of all those—and their name is legion—who, in the crisis of the soul's secret history, have turned towards the Saviour's strange saying with the intense wistfulness and yearning. Let me cite three instances—each as unlike the others as it could possibly be—in order to show that all sorts and conditions of men

*Each moment draw from earth away*

*My heart, that lowly waits thy call;*

*Speak to my inmost soul, and say, "I am thy Love, thy God, thy All!"*

*To feel thy power, to hear thy voice,*

*To taste thy love, be all my choice.*

—John Wesley

have at some time felt as Dr. Blund felt in those last hours of his.

John Bunyan, the tinker of Bedford, was born in the seventeenth century; the Duke of Wellington, soldier and statesman, was born in the eighteenth century; Frederick Charrington, the London brewer, was born in the nineteenth century. From a great cloud of available witnesses I select these three.

As to John Bunyan, the story of the beginnings of grace in the dreamer's soul is familiar to us all, but it will do us no harm to hear it from his own lips once again. "Upon a day," he says, "the good providence of God called me to Bedford, to work at my calling; and in one of the streets of that town I came to where there were three or four poor women sitting in the sun talking about the things of God; and being now willing to hear them discourse, I drew near to hear what they said; but I heard, yet understood not; they were far above, out of my reach; for their talk was about a *new birth*!"

"Their talk was about a *new birth*!"

"Ye must be born again!"

"I heard," says Bunyan, "but I understood not!"

"At this," he goes on to say, "at this I felt my heart begin to shake, for I saw that in all my thoughts about salvation, the *new birth* did never enter into my mind!"

Thus the soul of the sleeper awoke. He walked the streets of Bedford asking the old, old question, the question of Nicodemus, the question of Dr. Blund, the question of us all. "How can a man be *born again*? How can a man be *born again*?"

From John Bunyan to the Duke of Wellington seems a far cry. But the transition may not be as drastic as it appears. Dr. W. H. Fitchett, who has made a special study of the character and achievements of the great Duke, recently told the story of a remarkable and voluminous correspondence that took place between Wellington and a young lady named Miss Jenkins. To this earnest and devout girl, her faith was the biggest thing in life. She had but one passionate and quenchless desire: the desire to share it with others. She sought for converts everywhere. A murderer awaited execution in the local goal. Miss Jenkins obtained permission to visit him. She entered the condemned cell, pleaded with him, wept over him, won him to repent-

ance, and the man went to the scaffold blessing her.

Then, from the winning of the lowest, she turned to the winning of the highest. She fastened her eyes upon the Duke of Wellington, the victor of Waterloo, the statesman of the hour, the most commanding figure in the three kingdoms. Wellington was then sixty-five, a man covered with honor and absorbed in public affairs. But, to Miss Jenkins, he was simply a great worldly figure, and, in 1834, she wrote a letter—a letter winged by many prayers—warning him of the peril of living without a sure, deep consciousness of the forgiveness of sins, through the redemption of Jesus Christ. Wellington's iron nature was strongly moved. He replied by return of post, and thus inaugurated a correspondence in the course of which he wrote to Miss Jenkins no fewer than three hundred and ninety letters.

In the course of this amazing correspondence, Miss Jenkins begged for an interview, and it was granted. Miss Jenkins took out her New Testament and read to the old warrior these very words, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God!" "Here," says Dr. Fitchett, in unfolding the story, "here was a preacher of quite a new type! A girl's lips were reciting Christ's tremendous words: 'Ye must be born again.' She was addressing them directly to him, and her uplifted finger was challenging him. Some long-dormant religious sensibilities awoke within him. The grace of the speaker, and the mystic quality of the thing spoken, arrested him." To the end of his days the Duke firmly believed that, by means of this girl-prophet, God Himself spoke to his soul that day.

Mr. Frederick Charrington's story has been put on record by Guy Thorne. He was the son of the great brewer, the heir to more than a million pounds, and his time was very largely his own. He traveled and formed friendships. One of his earliest friends was Lord Garvagh. They traveled together, and, when they parted, Lord Garvagh asked Charrington if he would grant him one request. "When you are quite alone," his lordship pleaded, "I should like you to read slowly and carefully the third chapter of John's Gospel!" Later on, Charrington met William Rainsford, and the acquaintance ripened into intimacy. "Do you know what I wish you would do, Fred?" Rainsford said to him one day. "I wish, when you are by yourself, that you would study the third chapter of the Gospel of John!"

"This is a very curious thing," Charrington said to himself. "My old friend, Lord Garvagh, and my new friend, Rainsford, both say exactly the same thing; and they both profess to be saved."

Thus doubly challenged, he read the chapter with the closest attention, and was arrested by the words: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God!" "As I read," he says, "light came into my soul," and he ever afterwards regarded that moment as the turning point of his whole life.

### III. Born Again: A New Heart by Faith in Christ Jesus

Now, what did these men—these and a hundred thousand more—see in the strange, mysterious words that Jesus spoke to the aged ruler twenty centuries ago? That is the question, and the question is not a difficult one to answer.

A *new birth*! To be *born again*! What can it mean? It can only mean one thing. "I wish" somebody has sung—

*I wish that there were some wonderful place*

*Called the Land of Beginning Again.*

*Where all our mistakes and all our heart-aches*

*And all of our poor, selfish grief*

*Could be dropped like a shabby old coat,*

*at the door,*

*And never put on any more.*

The words, if they mean anything, mean that there is such a place. A man may have a fresh start. In describing the greatest

change that took place in his life—the greatest change that can take place in any man's life—Frank Bullen says: "I love that description of conversion as the 'new birth.' No other definition touches the truth of the process at all. So helpless, so utterly knowledgeable, possessing nothing but the vague consciousness of life just begun!" Dr. Blund was thinking of the babes whose first breath he had seen drawn. So innocent; so pastless! Oh, to begin where they were beginning! Oh, to be *born again*!

Dr. Blund cannot begin where they were beginning. He cannot enjoy again—at any rate in this world—the opportunities of growth and development that were theirs. But he can be *born again*! He can start afresh! Dr. Blund made that discovery on his deathbed, and, in talking of the dead doctor's experience, the young minister made the same discovery a day or two later. He felt his need; he turned in an agony of supplication to the Saviour whom he had so often preached; and he, too, entered into the new life.

"He made the great discovery," Harold Begbie says. "It had happened; the longed-for event had come; he stood by himself, all by himself, conscious now of the heart; no longer satisfied either with his own intellect or the traditions of the church. The miracle had happened. He had discovered the helplessness of humanity. He had discovered the need of the soul. He had begun at last to see into the heart of things." He had been *born again*!

There are two kinds of progress. There is the progress that moves away from infancy towards youth, towards maturity, towards age and decrepitude. And there is a higher progress, a progress that moves towards infancy. "Except we be converted and become as little children," Jesus said, "ye shall not enter into the kingdom of God." And the only way of becoming a little child once more is by being *born again*. It is the glory of the gospel that it offers a man that chance.

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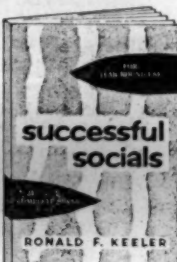
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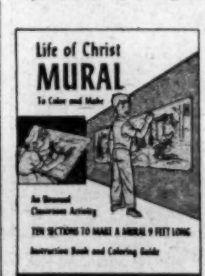
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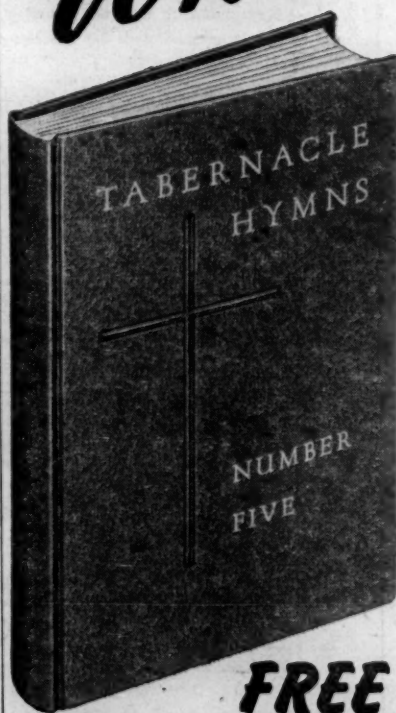
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## Some Golden Daybreak

(Continued from page 5)

one who has trusted in Him. We do not need to try to force ourselves to believe in His coming, but simply to receive His Word, for His Word is true.

### III. If Christ Comes Not Again, the Fondest Hopes of Men Are Crushed

Men have long dreamed of a world of peace. The Bible leads us to look for such a day, a day when the implements of war will be formed into implements of peace. All efforts of man to bring about peace have failed; therefore, if Jesus comes not again, then man will be forever and eternally disappointed, for there will be no peace.

Man dreams of a world of justice and equality. This will never be realized apart from the coming of Jesus. Man dreams of a world where sin will be no more. This is impossible unless Jesus comes and Satan is cast down and

the Lord reigns upon His throne. Man dreams of a time when pain and suffering and death will be no more. Such a day is promised unto us in God's Word. In the day of the coming of Jesus, the dead in Christ shall be raised first, and the living shall be changed in the twinkling of an eye, and together we shall be caught up to meet the Lord in the air. These bodies will not be changed if the Lord comes not, for the coming of Christ and the resurrection and the translation of the saints are all bound together in God's Word.

Let us lift up our eyes, for the coming of Jesus draweth nigh. God's purpose for this world is not going to fail, for "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

(From the book, **SOME GOLDEN DAYBREAK**. 116 pages, 17 chapters, \$2.00 please add 15c for packing and postage if ordered from The Sword of the Lord, 214 West Wesley Street, Wheaton, Illinois.)

## Are Christians Ever Sinless?

(Continued from page 2)

the blessed Holy Spirit lives in my body and I have felt His mighty anointing and power through many years. And I never call the Holy Spirit "it." I cannot believe that any one knows Him as well as I know Him who calls the Holy Spirit an "it." You said, "Please read the sixth chapter of Romans," taking for granted that I do not know what is in the sixth chapter of Romans. Can't you see how honest, unselfish Christians who love other Christians, who love God and who live holy lives must feel suspicious of your self-satisfied kind of holiness? I believe that you are a good Christian woman and that you mean well, but you are evidently only a child in the faith and you are presumptuous in trying to teach others.

### If a Christian Cannot Sin, Why Does He Need to Be "Sanctified"?

Now some questions about the Scriptures you mention. I wonder if you are interested enough in the truth and humble enough in heart to study them prayerfully? Do you really know all about them or do you want to know more?

First Thessalonians 5:22, 23, "Abstain from all appearance of evil. And the very God of peace sanctify you wholly." Then you call attention to the fact that it is written to "the brethren." Now if these Christians in the church at Thessalonica were already saved but needed to be sanctified, it is quite clear that Christians do sin, is it not? They were saved, were "brethren" and yet had not been wholly sanctified.

But compare that with I John 3:6, "Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him." There is an apparent contradiction between I Thessalonians 5:22 and I John 3:6. But the contradiction which you make there is only apparent. Actually what I John 3:6 is saying is that a Christian has two natures. That part of a man which sins is the fleshly nature which is not yet saved, not yet changed in this life. Verse 9 says the same thing: "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." It is certain that God is here talking about the new nature, the seed of God that is in a Christian. This Scripture not only says that the man he is talking about does not sin, but says that he "cannot" sin, because he is born of God. You certainly do not say that you cannot sin. No experience of so-called sanctification makes any Christian so he cannot sin in the fleshly nature. But the born again part, the new will, the new nature, does not sin, cannot sin.

Why do you talk about a second work of grace if the first work of grace would make you perfect so you cannot sin? You see you have wholly misunder-

stood both salvation and sanctification.

Sanctification in the Bible means a setting apart for God. It does not mean sinless perfection, and no Bible Christians ever claimed to be sinless and perfect. It is true that I Peter 1:16 says, "Because it is written, Be ye holy; for I am holy." It is true that Jesus said in Matthew 5:48, "Be ye therefore perfect, even as your Father which is in heaven is perfect." God sets for us a perfect standard, and that is right. But any man would certainly be a fool to say that he is perfect as God is perfect.

An humble heart, honestly confessing your faults day by day before God, and some years of contrite, earnest Bible study would help you to understand this matter better.

### The Difference Between Christians and Unsaved Sinners—the New Birth

You say, "If you believe Christians sin, what is the difference in Christians and sinners?" That is a good question. It shows that you do not understand what salvation means at all. You make the same mistake that all the Pharisees made in the time of Christ. They thought they were good and did not need to repent. Many others today think that just to live a good life makes one a Christian, but how far that is from Bible teaching! Did you ever hear of being born again? That is the difference between a lost sinner and a frail, weak child of God who is a sinner and does not deserve salvation but has it by God's mercy.

A Christian is a Christian, not because he lives a certain way but because he has a new heart and is born again, has a new nature. The difference is not that the Christian never sins but that now he has a nature that does not want to sin. The difference is inward. It does not always show outwardly as much as it ought. But in the Christian there is now a new person who is born of God and cannot sin because God's seed remains in him and he cannot sin because he is born of God. That is the new nature which every born again Christian really has.

I wonder, do you have this new nature? Are you depending on your good works to get you to Heaven or are you depending on the blood of Christ, shed for poor sinners who deserve to go to Hell? I warn you that it is terribly dangerous to depend on self-righteousness. Nobody ever got to Heaven by deserving it, by living right, by so-called holiness. The only people who ever get to Heaven are those who confess themselves to be poor, undone sinners, unworthy of salvation but depending on Jesus Christ who died to save sinners.

Why would anybody want to take the glory away from Christ and take it for themselves and depend on their own righteousness?

I thank God that all your threats cannot disturb me because I have known for many years that my own heart is wicked, and I cannot trust it. To tell me that I do not deserve salvation is to tell me nothing new. I have long known that the only chance for sinners is the mercy of God who saves sinners who trust Him and gives them new life in Christ by the miracle of regeneration. And, thank God, I have been born again, God's Spirit does dwell in my body, I know I am His saved child. I have the evidence every day in that my heart wants to do right, I hate sin and I love God's people.

### What Is Sin?

Dear friend, you are very well satisfied with yourself; you glory in thinking that you do not sin. You never do what Jesus commanded all Christians to do, that is, to confess your sin daily. You do not pray daily as Jesus taught us, "And forgive us our sins; for we also forgive every one that is indebted to us" (Luke 11:4). But the only reason that you do not feel you sin is that you do not know the Bible teaching on this question. You sin every day and you ought to hate it and confess it instead of being smug and complacent. The following Scriptures will make it clear that many things are sin which you do not count sin.

1. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17). Anything you knew to do and did not do, it was a sin. If you did not read your Bible as much as you knew would be good for you, then it was a sin. If you did not talk to some soul who needed Christ when you knew it was right and proper, then it was a sin. Anything you knew was right to do and you didn't do, that was a sin.

That is a kind of perfection that I do not believe you have. I believe I am a better man to face that fact honestly and confess it than to try to deceive people by claiming that I never let anything

slip, never forgot to do anything that I knew was right or intended to do, never omitted anything that was good. I believe I am a holier man for seeing that and being sorry for it than to be brazen and deny it.

2. "Whatsoever is not of faith is sin" (Rom. 14:23). Any slightest worry is not of faith, so it is sin. Any time you did anything you did not have full assurance of heart about, faith that you were in the will of God, it was sin. Any time you have ever failed in trusting God, it was a sin. The sin of unbelief is "the sin which doth so easily beset us" of Hebrews 12:1. How often I have had to confess my weak faith, even as the disciples prayed, "Lord, increase our faith" (Luke 17:5). Who can say honestly that he is without sin in this matter? I cannot. And I believe I am a better Christian to face it honestly and lament it and set out to grow in faith and grace than to deny it and claim to be sinless, for "whatsoever is not of faith is sin."

3. "For the wages of sin is death" (Rom. 6:23). Now if we will just wait a few years we will

find out whether you are a sinner or not by seeing whether you die or not! Death is a mark of sin. The angels are sinless and therefore they are never sick; they never die. They never have dandruff, nor athlete's foot, nor decayed teeth. Their hair is never gray. If you were as holy and sinless as the angels, you too would never die, for death is simply the wages of sin. The only way Jesus the sinless One could die, was by taking on Him our sin. Death proves sin.

4. "The thought of foolishness is sin" (Prov. 24:9). Do you never have a foolish thought? Do you never think of foolishness? Who is there so bold and arrogant as to say he never has a foolish thought? (Continued on page 9)

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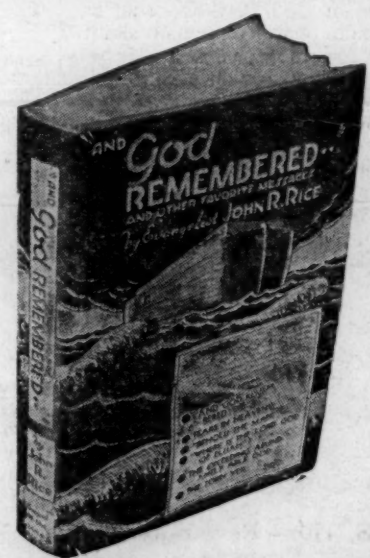
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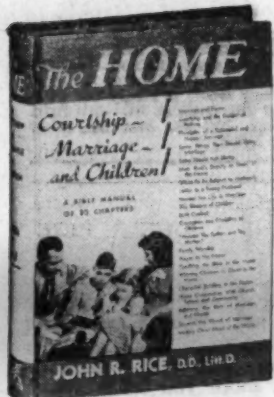
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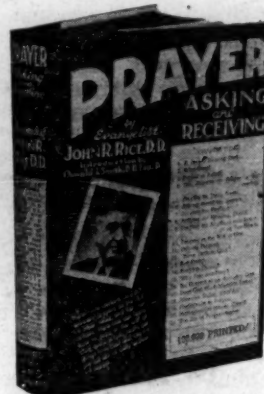


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# Theater, Dance, Cards, Movies --

(Continued from page 1)

every bishop and every minister in Chicago had gone.

Each one of us must decide these questions for ourselves. No one of us can be a conscience for someone else. But they are not at all difficult to decide if we decide them on this Bible basis of doing the things that would please our Father, and leaving undone the things that would not please Him.

## Does Theater-Going Please God?

Take, for example, the theatre. Does it please God for a child of His to attend the theatre? Now, there are certain things that we all know about the theatre, or that we may easily learn if we do not already know them. We all know there is a great difference between the plays that are put on the stage. Some of them are of a high moral character and the natural tendency of them would be uplifting. Others are not morally so good, and others are as vile as the theatrical people dare make them.

Then we know, too, that there is a great difference between actors and actresses, and between actresses and actresses. We know that some actors and actresses try to maintain a high moral standard, and that other actors and actresses are among the most corrupt members of modern society. We know that some actresses go on the stage with lofty moral ideals, and that other actresses have no moral ideals at all.

"Well, then," someone may say, "the way to decide it is this: go to those plays, and only to those plays, where the play itself is of a high, elevating moral character, and where all the actors and actresses are men and women who are trying to maintain high moral ideals."

Well, if you decided it in that way, you would not go to very many plays. But the question is not quite so simple as that. The theatre is an institution, and we must judge it as an institution, judge it as it really exists today. It is possible to imagine a stage of the purest and loftiest character, and to imagine plays that would be among the most elevating of all the influences in society; but the question is not of the stage, and the plays, as we can imagine them, but of the stage as it actually exists today.

Now, there are certain things that all of us who have studied the problem at all thoroughly, know about the stage as it exists today. We know that the influence of the stage upon the men and women who perform upon it is of a most demoralizing character. We know that many a woman has gone on the stage with a determination to maintain the highest moral ideals, and that they have all found out, after they have been on the stage a while, that they must do one of two things—they must either lower their flag, or else quit the stage. Others have lowered their flag.

Clement Scott, who was the leading dramatic critic of his day in England, and whose whole life was given to dramatic criticism, said some years ago in a leading London paper, over his own name, that it was practically impossible for any woman to remain on the stage and retain her womanly modesty. This statement of his naturally aroused great excitement among theatrical people, and great indignation, and by threats of one kind and another they compelled Clement Scott to say that he was sorry that he made the statement, but they could never make him say that it was not true.

When Mr. Alexander and I were holding meetings in London, Herbert Beerbohm Tree, who stood at the top of the dramatic profession of that day, and who was afterwards knighted by the king because of his prominence and rare gifts, came down to see me at my lodgings, with one of the leading newspaper men of London, to convince me that I was wrong in my attitude toward the stage. We had a long conversation. I invited Mr. Alexander in to listen to the conversation and he took part in it.

In that conversation both Mr. Alexander and myself put some very direct questions to Beerbohm Tree, and he answered them frankly; and the admissions that he made (not, of course, regarding any obliquity in his own moral conduct, but regarding what was necessary to be done in the conduct of the stage), made me think worse of the theatre than I ever had before.

When I was holding meetings in the big armory in Cleveland, Ohio, a theatrical manager called upon me at the hotel where I was stopping, and he said, "I demand the right to defend the stage from your platform."

I said, "Why?"

He said, "Because you are doing a great profession a great wrong. I was in Philadelphia when you held your meetings there, and we theatrical managers got together while you were there, and we agreed together that your meetings cost the theatres of Philadelphia fifty thousand dollars."

I replied, "That is one of the best things I have ever heard about our meetings in Philadelphia. Now," I said, "what do you want to say?"

He said, "I want to defend the stage."

"Well," I said, "the Paris *Figaro* has said that it is wrong to judge actresses by the same moral canons that we judge other women; for what would be wrong in other women would be right in actresses, for it is a part of their art."

"Well," he said, "that is just what I believe."

"Well," I said, "that is worse than anything I have ever said about the theatre."

While I was in that same city of Cleveland, one of the most highly respected actors was performing with his troupe in the city at that time. It was a famous troupe, known on both sides of the water, and of high repute. One of the leading ladies in the troupe came under the influence of our meetings, and in conversation with my private secretary, another woman, told her what was practically required of any woman who hoped to become a star. And, when it was reported to me, I could not help but feel that I would rather see a daughter of my own in her coffin than to see her on the stage.

Is God pleased when a child of His patronizes an institution like that, which has such an influence upon the women who perform on the stage?

I knew a young lady who graduated from one of the best schools in her city. One of her most intimate friends in the class went on the stage soon after her graduation. This young lady's parents went abroad and left her, with the other children, in Brooklyn, with an aunt. Her young friend, the actress, soon became engaged to a young man belonging to one of the better families in New York, and an invitation to the marriage came to this young lady whose parents were abroad. She took the invitation to her aunt and asked her about going.

Her aunt said, in surprise, "Why, you don't intend to go to that wedding, do you? Is not your friend an actress?"

"Yes."

"Will there not be theatrical people at the wedding? You certainly would not go to a wedding where there were theatrical people present."

And yet this aunt herself attended the theatre. I could not see the consistency of the matter.

I repeat, knowing the stage as I do know it, not only as I have read about it in books, but from contact with a good many theatrical people and having had a good many conversations with theatrical people, I would rather see my daughter in her coffin than see her on the stage. Now, I believe in doing unto others as you would have them do unto you, and how could I patronize an institution that I would rather see my own daughter in her coffin than belonging to that institution?

When Mr. Alexander and I were holding meetings in London, and I had said some pretty plain things about the stage in our

# Are Christians Ever Sinless?

(Continued from page 7)

thought? I cannot honestly say it. And I believe I am a better Christian by admitting it and by confessing the foolish things that come to my mind and turning from them and trying to avoid them instead of ignoring them like people who claim to be perfect and sinless. Will you write me and say that you never have a foolish thought?

5. "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jer. 17:9). How do you know whether you sin or not, if your heart is desperately wicked, as the Bible says it is and you cannot even know the depths of your own wicked heart? I have many times discovered that in matters long past I had sinned and had not even been conscious of it. You may say, "Oh, but I do not want to sin. That is not of my choice so I should not be blamed." No, but I do not want to sin either. The seed of God which remains in me, that new nature that cannot sin, always protests against sin. When, like Paul, I sin, "for the good that I would I do not; but the evil which I would not, that I do," then I honestly confess the sin even though I do not intend it and do not want it.

You see, the thought of foolishness is sin, whether you intend it or not. Whatsoever is not of faith is sin, whether you intend it or not. "Sin is the transgression of the law" (I John 3:4), whether you intend it or not. The omission of anything you know is good is a sin, whether you intend it or not. Humble Christians in such matters ought not to be so quick to say that they do not sin.

## 6. "Pray without ceasing" (I

• The Bible is the revelation of the meaning of life, the nature of God, and the spiritual nature and needs of men. It is the only Guide of life which leads the spirit in the way of peace and salvation.

—Woodrow Wilson

meetings in the Royal Albert Hall, I received a letter from a man who was managing at that time more than thirty theatres in London. He wrote me saying, "I am the manager of more than thirty theatres in London at the present time, but I want to write you that every word you have said about the stage is true. I wish I were not in the business, but I am. Nevertheless, what you say is true."

A number of people quite prominently connected with the stage gave up that work during our meetings in London.

## Ought a Christian to Dance?

How about the dance? Ought a Christian to dance? The answer to that question is found in the other question, Will it please God? Is God better pleased when a child of His dances, or when His child refuses to dance? Now, there are certain things that we all know about the dance. First of all, we know that a familiarity of contact is permitted between the sexes in the modern dance that is nowhere else permitted in decent society. How is it any better in the dance than it is elsewhere?

When I was in Balarat, Australia, I said some pretty plain things about the dance, which led to a good many of the dancers giving up the dance, and to the breaking up of a prominent dancing club in the city. Some months afterward I was crossing over from Tasmania to Australia, and a fellow-passenger on the boat was a lawyer from Balarat. This lawyer came to me and said, "Are you not Dr. Torrey?"

"Yes."

"Well, I do not think you were fair to the dancers of Balarat."

"What did I say that was not true?"

He replied, "I simply think you were not fair."

"Yes, but will you state one single thing that was not true?"

(Continued on page 10)

Thess. 5:17). That command is repeated a number of times. "Men ought always to pray, and not to faint" (Luke 18:1). "Continue in prayer" (Col. 4:2). "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" (Eph. 6:18). "Continuing instant in prayer" (Rom. 12:12). Now it is clear that any Christian who does not pray continually day and night, all the time, violates these clear commands of the Bible and therefore sins. Every instant of your life that you are not in prayer, you are in sin. Could you make that boast? I could not! And I think I am a better Christian for seeing this high and wonderful standard that God has set and facing honestly my lack, confessing it to God and trying day by day to come closer to God's standard. But any one who does not pray without ceasing is living in sin.

7. "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (I John 1:8). This Scripture is clear. Honest people will not try to dodge it nor explain it away nor avoid it. Do not deceive yourself in this matter, I beg you. I believe I am a better Christian not to deceive myself but to honestly face the fact of my old nature and my weakness and frailty and day by day set out to hate my sin and turn from it and subdue it for Jesus' sake.

In conclusion, I would say that true holiness certainly does not consist in the pharisaical attitude. The Pharisees were not really holy. Self-righteous people who brag on themselves and condemn other Christians who sometimes live better lives and win far more souls than they do, are not really holy nor sanctified in the Bible sense.

8. "Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12:14). Thank God, I do follow peace with all men and holiness. In my heart there is that which longs for holiness and cries out for it and follows it, just as I seek peace instead of quarrel and seek fellowship instead of accusations. In other words, God's

seed remains in me, I am born of God. I do not have a free will in this matter since Christ has come into my life, the Holy Spirit literally lives in my heart, I am now a new creature, and this new creature within me, this seed of God, cannot sin. Hence I cannot be satisfied with myself and sin. I do follow after holiness. Any one who does not have this new nature which longs for holiness shall not see the Lord.

And, thank God, one day when Jesus comes and changes our vile bodies like unto His glorious body, and when "the adoption, to wit, the redemption of our body" (Rom. 8:23) takes place, then I will cease to follow after peace with all men and holiness because I will have already found them.

Now I have spent a great deal of time in answering you kindly and I pray you will spend hours of study and prayer and self-examination, to learn the truth.

Why don't you go back and read again that booklet that you scorned and despised, **All Have Sinned?** And this time come like an humble child of God, listening to an anointed preacher of God, to learn something for the good of your soul.

In the Saviour's name, yours,  
JOHN R. RICE

JRR/vw

P. S. Give my regards to your uncle, Brother E—F—, and God bless all your family. I wish I could know you and shake your hand and have Christian fellowship with you. You would find me as anxious to be holy and good as you are, and I believe you would find that I work at it just as hard and that if you knew me, you would not feel that you could claim to be any holier than I am, J. R. R.

I suggest that any Christian who wants further study on this matter ought to get all the following of my pamphlets and read them carefully:

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## Theater, Dance, Cards, Movies --

(Continued from page 9)

He said, "I simply think you were not fair."

"Now, see here," I said, "do you dance?"

"Yes."

"Are you a married man?"

"Yes."

"Does your wife dance?"

"Yes."

"Well, tell me, if you should see your wife in the same attitude toward some other man than yourself, at any other place than the ballroom, that she takes in the ballroom, what would you do?"

He replied, "There would be trouble."

I said, "Will you please tell me how it is any better in the ballroom, to the strains of seductive music, than anywhere else? Now, tell me another thing. Do you not know that in every class of society, even the most select, there are some men who are moral lepers?"

He replied, "Of course we all know, Dr. Torrey, that in every class of society there are men who are corrupt."

"And your wife dances with those men?"

"Well," he said, "she does not know their character."

"You are willing," I said, "that your wife should be in the embrace of some other man who is

a moral leper, simply because she does not know his character?"

He made no reply. What reply could be made?

Now, I do not believe for one single moment that every woman who dances has evil thoughts. I think that some of the girls who dance are sweet, innocent, pure-minded girls; but, if they knew the thoughts that were in the minds of the men with whom they dance, they would never go on the floor again.

Three young men came to me in an eastern college town and said to me, "Dr. Torrey, what have you got against the dance?"

I replied, "Do you dance?"

"Yes."

"Are you Christians?"

"Yes."

"Will you please tell me what your thoughts are when you dance?"

They said, "Our thoughts are all right if we dance with a pure girl."

I said, "Do you dance with any other kind?"

"Well," they said, "you know, Dr. Torrey, that there are some girls that are not what they ought to be."

"And," I said, "you dance with them?"

"Yes."

"Well, you have answered your own question."

It is a well-known fact, proven by many a test, that the select dance is the greatest feeder of, and auxiliary to, the most awful institution that exists in civilized society today. Oh! if pure women could only know where many of the young men who dance with them go immediately after the dance is over, if I could only tell you things I know personally, not that I have read in books, but that have come under my own personal observation, regarding the effect of the select dance, among what are called the better classes of society, there is not a self-respecting woman in this audience, to say nothing of a Christian woman, that would go on the floor again.

There is certainly no dance that is considered more select than a dance at some college function.

A young man whom I know very well attended one of our leading eastern Presbyterian colleges. He did not dance, he had been brought up by parents who did not believe in the dance. But his most intimate friend did dance. This friend was a Christian, and president of the Y. M. C. A. To one of the college functions he invited a young lady in whom he was interested. The other young man who did not dance asked his friend who had invited the young lady to the dance, to let him see the dancing card that he had filled out for her. When he looked it over he saw that his friend had given a dance with this young lady in whom he was interested, to a man whose immorality was notorious in the college, and who was in a very disgusting physical condition at the time, as the direct outcome of his sin. He turned to his friend and said, "What! do you not know the condition in which — is in at the present time? Does not everybody in college know?"

"Yes, I know."

"And you have given a dance with this young lady whom you

are interested in, to that young man?"

The young man replied, "Well, you know R—, you cannot make those distinctions in college."

No, you cannot, nor can you you elsewhere, if you dance. Any woman that dances is bound, sooner or later, to get into the arms of a moral leper. And is God pleased?

### Should Christians Use Regular Playing Cards?

But what about the cards? Ought a Christian to play cards? Now, I frankly admit that I do not think the case against the cards is as clear as is the case against the theatre or the dance; but it is clear enough. Everyone who has studied the matter knows that cards are the gambler's darling weapon. We know, also, that pretty much every gambler took the first lessons that led him to the gaming table, at the quiet family card-table. I have never known a single reformed gambler in my life (and I have known many of them) who did not hate the cards as he hated poison. Why? Because he knew that the cards were the secret of his own downfall.

When we were holding meetings in Nashville, Tennessee, my wife went out to one of the penal institutions near Nashville, and there she learned of a man who was serving a life sentence for murder, because he had shot a man at the gaming table, and he said that he took his first step in that direction by tallying for his mother as she played cards with her friends.

Some years ago a Y. W. C. A. secretary in Ohio was going to the State penitentiary to make a visit upon some of the prisoners. Before he left, a lady came to him and said, "Are you going to visit the prisoners?"

He said, "Yes."

She said, "I have a son in that prison. Will you take him this Bible for me, and say that his mother sent it to him?"

The Y. M. C. A. secretary consented. When he reached the prison he asked for this young man. The young man was brought in. He started to hand him the Bible, saying, "Your mother sent you this Bible."

The prisoner looked at him and said, "Did my mother send me that Bible?"

"Yes."

"Well," he said, "you can take it right back to my mother. I do not want my mother's Bible. If my mother had not taught me to play cards, I would not be here today. I do not want my mother's Bible. Take it back to her."

I knew of a family where the father and mother tried to make home so pleasant for their three sons that they would not wish to go anywhere else of a night; and they did make their home pleasant—the pleasantest place in the whole community, and the sons were perfectly contented to spend their nights at home. Among other things, to amuse their children, this father and mother played cards with them. Of the three sons, one did not have a taste for the cards. He was not better than the other two. His tastes simply ran in another direction. The other two played cards at home. Now this theory of making home so pleasant would have been all right, if young men were always to stay at home, but the time comes for young men to leave home. These three young men left home, and the two that had learned to play cards at home, with their Christian father and mother, both became gamblers.

Major Cole, the evangelist, was once holding meetings in an Arkansas city. At one of the meetings in the Presbyterian church a very disreputable-looking man came in and took a seat over on the right-hand side of the church. When the meeting was opened for testimonies, this moral derelict arose in his place, looked around the church, and said, "All this looks very familiar to me. When I was a boy I attended this church. My father was an elder in this church. This is our old pew, where I am standing. There were seven of us boys who were in a Sunday School class. Our teacher was a very kind lady. She not only taught us the Bible on Sundays,

but had us at her house on Saturday afternoons to teach us the Bible, and to play games with us.

One day after we had been going there a while, she brought out a pack of cards and showed us tricks with the cards. Later we played games with the cards. We soon wanted more cards, and asked the teacher if she would not give us less Bible and more cards. But we did not get enough cards there, so we left Sunday School and spent our Sunday afternoons in a cotton press, playing cards.

"There were seven members in the class. Two of those members have already been hanged; two are in state prisons at the present time; I have lost track of one; the sixth member of the class is at present a fugitive from justice, and if the authorities knew where he was he would be under arrest; and I am the seventh member of that class, and if the authorities knew where I was I would be under arrest."

Just then a lady dressed in

young life of our country, and also to pure family life. Is God pleased when a child of His patronizes a movie play, when it is what we all know it is today?

There are many other things of which I might speak, but this is enough to illustrate the principle. But some one will ask, "Dr. Torrey, do you mean to say that dancing, theatre-going, card-playing, and going to the movies, is a sin, in the sense that stealing is a sin, and adultery is a sin, and murder is a sin, and gossiping is a sin, and slandering your neighbours is a sin?"

No, I do not say that.

"Then," you ask, "wherein is the harm in it?"

Right here: our indulging in these things does not please God, and therefore they rob prayer of power; and I want every ounce of power in prayer that I can have, and if there is anything, no matter how innocent it may be in itself, or however much can be said in defense of it, that robs

## Breaking Our Jinx

By Harriet A. Waldman

If our people would save all the cash,  
They are spending for liquor and trash,  
And would come to their senses,  
We'd be meeting expenses,  
And have plenty for clothing and hash.

If the effort that's turned into smoke,  
Could be saved, we need never be broke;  
Our onerous "beefers,"  
And poorest relievers,  
Would find all their troubles a joke.

All our substance will surely be lost,  
If for liquor 'tis carelessly tossed;  
For the habit of drinking,  
Is the cause of our sinking,  
And our youth has been paying the cost.

All we spend for our smokes and our drinks  
Would pay all our debtors, me-thinks,  
Not a soul should begrudge it,  
For 'twould balance our budget,  
'Tis the sure way of breaking our jinx.

—From Voice of Temperance  
Scrap Book, Number II

black, in the back of the church, sprang to her feet, came running down the aisle with her hands flung in the air, and crying, "Oh, my God, and I am that teacher!" And she fell at his feet as though she were dead. They thought for a while that she was dead. I would not like to have been that teacher. Oh, fathers and mothers, happy is the young man or young woman who goes out into the world not knowing one card from another, and fully instructed in the peril there is in the cards! And if any of you parents have a pack of cards in your home, I advise you to burn it up as soon as you get home.

### Are Hollywood Movies Permissible for Christians?

Well, how about the movies? I do not need to dwell upon that. The movies are worse than the theatre ever dreamed of being, immeasurably worse. The stage, at its very worst, was never so occupied with the most open depiction of degrading sin as are the movies today, and the character of movie actors and actresses is notorious. I do not mean to say for one single moment that every movie actress is immoral. I know better. One of the most modest, and sweetest Christian young women I ever knew, who is now a minister's wife, and a beautiful Christian mother, was, when I first got acquainted with her, a movie actress. And I do not question that there are others like her. But the lives of movie actors and actresses, taken as a whole, are full of the most terrible temptations, and many, very many have yielded to those temptations. Movie plays as they exist today (I am not talking about educational movies, although some that are paraded as educational are among the vilest plays there are) are, for the most part, one of the greatest menaces that exist to the

prayer of power, I am going to give it up.

Remember, in all that I am saying I am not legislating for the world. If it were in my power to pass a law that there should be no more dancing, no more card-playing, no more theatres, no more movies, I would not pass it. I would not believe in it. No, I am not legislating at all for the unsaved about these matters, or other matters. I am simply trying to tell men and women who profess to be Christians how to get the most out of your Christian life, and, in particular at this time, how to have power in prayer. And, beyond an honest question, these things rob prayer of power.

The Christian who dances, or goes to the theatre, or plays cards, or attends the movies, or does many other things which are not pleasing to God, cannot be a man or woman of power in prayer.

To sum up all we have said: the ones who can pray so that God will hear their prayers, and give them whatever they ask, are those who study the Word of God every day of their lives to find out what the will of God is, and do it every time they find it, and who further than that, make it their study to get thoroughly acquainted with God, so that they know instinctively what will please God and what will displease God, and in every action of their lives seek to do the thing that pleases God, whether it pleases men or not, and not to do the thing that displeases God, no matter who else may do it.

Oh that we all might enter into the wonderful place of privilege described in our text: "Whatsoever we ask we receive of him, because we keep his commandments, and do the things that are pleasing in his sight."

(Condensed from THE POWER OF PRAYER, published by Zondervan Bros., and used by permission.)

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# Can We Talk With the Dead?

(Continued from page 1)

demoniacal arts of those sorcerers who traffic in the spirit realm.

This religious delusion plagued the people of China before the Great Wall sprawled across Asia's rugged terrain, and duped the Egyptians before the Sphinx lifted its stone countenance above the sands of the Sahara, and enslaved the Babylonians before the Hanging Gardens wafted their fragrance into Nebuchadnezzar's court, and blinded the Romans before the sands of the Coliseum were crimsoned by the blood of the martyrs. And here in First Samuel, over three thousand years ago, we learn of Saul's night visit to the witch in the cave at En-dor.

Oh no, Spiritism, or as many falsely called it, "Spiritualism," is as old as the Garden of Eden—where Satan manifested himself in the serpent and said unto the woman: "Ye shall not surely die."

Dr. W. E. Biederwolf gives us a very excellent definition of this Satanic religion when he says: "Spiritualism (that is, Spiritism) in a word is the theory that the spirits of the dead can and do communicate and hold intercourse with those who are still in this world."

And then the great scholar says: "The earth, they say, is surrounded by the spirit world, and this spirit world is divided into spheres. The first and second spheres, located just outside the earth's atmosphere, are for the wicked and undeveloped spirits. Outside the first and second spheres is the third and then the fourth, and so on, (as the peeling surrounds the orange, or as the bark surrounds the tree) and as the spheres rise the spirits dwelling in them are the purer in character. Instead of air, the spirits breathe a psychic ether. They are clairvoyant and can see immense distances; they are clairaudient and can hear everything, and they are in touch with all souls, or psychometric, as they call it."

Now, all who have given any study to this diabolic system know that its devotees claim the spirit world is but the counterpart of the visible world, only it is more beautiful and perfect. They state that all souls will ultimately be

restored to happiness and peace and the only suffering in the after-life is that those who were wicked on earth are frustrated in their desire to continue their evil course. They measure their morality by the Golden Rule and believe that mortals manufacture their own happiness or unhappiness as they adhere to or reject "nature's psychic laws." Some of them maintain that the lowest spirits are in a low "earthbound" sphere and that the inhabitants

keenest swords in the armory of Satan. It is significant that it is the only false cult dealt with directly in Scripture.

Now I suppose it would appear that this twenty-eighth chapter of I Samuel corroborates the ambitious assertions of the Spiritists that the dead can communicate with the living. But let us not be too hasty to use this story of Saul and the witch of En-dor as a scriptural support for the falsities of Spiritism for we will soon find that neither this nor any other portion of Scripture sanctions communication with those who have departed this life. Any in-

Saul swore to her by the Lord, saying, As the Lord liveth, there shall no punishment happen to thee for this thing."

What a dismally sad picture! Here we see the man who was anointed by the prophet, Samuel, as king over all of Judah, disguising himself because he was ashamed to be seen going to this sorceress. With his two companions, he travels out into the night. In verse twenty-five we read that after being in the witch's cave, "They rose up and went away that NIGHT."

Now, it is not a very good testimony to any group that the religion it embraces can operate better in the darkness than in the light. We cannot help but smile a bit when these charlatans claim that "spirits are sensitive to light." It has been noted that "under the cover of darkness, and with the aid of electricity, phonographs and other modern inventions, there is not a genuine spiritistic phenomenon that could not be reproduced a hundredfold for commercial reasons."

In fact, multitudes of poor, suffering, sorrowing men and women have been duped out of millions of dollars by these psychic pirates. It would do well for us to remember that the famous P. R. S. (Psychical Research Society), composed of scholars of international renown, has carefully weighed the evidence of spiritistic phenomena since 1882 and has found only two or three mediums above suspicion.

Do you remember the words of Jesus: For "every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God" (John 3:20, 21).

The witch of En-dor and her fellow wizards were driven from decent society by the decree of King Saul. In the early days of his reign, before his spiritual declension, those who plied their evil spiritistic trade within the realm of his kingdom did so at the risk of death. Thus, the old hag chose a dark and secreted cave to continue her skulduggery.

And in verses 11 through 14, we read:

"Then said the woman, Whom shall I bring up unto thee? And he

said, Bring me up Samuel. And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul. And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth. And he said unto her, What form is he of? And she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself."

I do not know that we can find a better exposition of this portion of Scripture than given by Dr. Merrill F. Unger in his excellent treatise, "BIBLICAL DEMONOLOGY." The famous scholar says: "Saul asked that Samuel be brought up, because he knew there was none like the venerable prophet and judge who knew so well God's mind and future events. The woman doubtless began to make her customary preparations, expecting, as usual, to lapse into a trance-like state, and be used by her 'divining demon' who would then proceed to impersonate the individual called for. The startling thing, however, was that the usual occult procedure was abruptly cut short by the sudden and totally unexpected appearance of the spirit of Samuel."

"The medium was consequently transfixed with terror, and screamed out with shock and fright, when she perceived that God had stepped in, and by His power and special permission Samuel's actual spirit was presented to pronounce final doom upon Saul. The medium's terrified conduct, and her complete loss of poise at the appearance of a real spirit of a deceased person, constitutes a complete and irrefutable scriptural disclosure of the fraudulency of all spiritistic mediumship."

Now, I am completely convinced, along with thousands of Scripture-taught ministers of the Word of God, that what messages are received from the spirit world by mediums, clairvoyants, slate-writers, table-tippers, and other ghostly manipulators, are not received from the souls of those who have passed beyond the vale, but from demons who impersonate

(Continued on page 12)

## Perfect Peace

Peace, perfect peace, with sorrows surging 'round?  
On Jesus' bosom naught but calm is found.

Peace, perfect peace, with loved ones far away?  
In Jesus' keeping we are safe, and they.

Peace, perfect peace, our future all unknown?  
Jesus we know, and He is on the throne.

Peace, perfect peace, death shadowing us and ours?  
Jesus has vanquished death and all its powers.

It is enough: earth's struggles soon shall cease,  
And Jesus calls us to Heaven's perfect peace.

—Edward H. Bickersteth

of this lesser realm are instructed by spirits in a higher realm. Likewise, they say the spirits of the recently deceased are very near the world—they can hear what we say and oftentimes they know what we do.

These deluded people are antagonistic to every cardinal doctrine of Holy Scripture. It has been reported that a medium, Mrs. Conant, propounded this question while in a trance: "Did you know of any such spirit as a person we call 'Devil'?" Back came the answer through the controlling spirit at the seance: "We certainly do, and yet this same Devil is our God, our Father." We must at least admit the honesty of this confession.

Yes, Spiritism is one of the

telligent person, upon examining the facts, will shortly discover

### II. The Spurious Side of Spiritism

Let us look at verses 8 through 10:

"And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, divine unto me by the familiar spirit, and bring me him up, whom I shall name unto thee. And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die? And

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By Uncle Roger

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In the introduction to the book, *Seven Secrets of a Happy, Prosperous Christian Life*, Dr. John R. Rice states that if you take these principles seriously you will be "a joyful, victorious Christian, having your prayers answered, winning souls to the Lord and being wonderfully prospered in all good things." In so stating the author speaks as a man of experience in spiritual things and from a definite biblical viewpoint. Get this book! You will find it a choice selection for your library as well as an aid to a victorious life. It can be obtained with only four correct puzzle entries.

HERE ARE THE RULES. PLEASE READ THEM CAREFULLY.

1. Fill in the empty blanks according to the clues given. If you do not wish to cut up your copy of the paper, you may print the answers on a separate sheet of paper according to the clue numbers given. Answers must be complete and correct.

2. PRINT (not write) your name and address in the blank below the puzzle and mail to: UNCLE ROGER, THE SWORD OF THE LORD, Wheaton, Illinois. In order to have your entry counted correct, it must be postmarked by midnight, October 26, 1957. If your paper arrives after the deadline date, please send the answer and tell us the date that your paper arrived.

3. Each weekly entry will be checked, and you will receive a post card if your entry is correct. Incorrect entries will not

## Puzzle Number 42

Clews Across

1. Trouble; fuss
4. A Christian woman of Corinth (I Cor. 1:11)
8. A slight taste
11. "Is not my word like as a ———? saith the LORD; and like a hammer that breaketh the rock in pieces?" (Jer. 23:29)
13. White linen vestment
14. A city of Lycia where Paul changed ships on his voyage to Rome (Acts 27:5)
15. Rips; rends
17. The nurse of Rebekah (Gen. 35:8)
19. Dried stalks of grain
21. "The sweet psalmist of Israel"
23. Made of a certain kind of grain
25. The ocean
27. The son of Melchi (Luke 3:27, 28)
29. Comforts
31. In this manner
32. Numbers (abbr.)
33. Objects of pagan worship
34. An island off the coast of Caria in Asia Minor
35. One; someone
36. A plant of the mint family
37. Portable lodge
38. Widemouthed vessel
39. Bury
41. A king of Sodom mentioned in Genesis 14:2 (Spell with an "h")
43. Jabal was the father of such as dwell in ——— (Gen. 4:20)
45. A man possessed of wisdom (two words)
47. Poles of vehicles drawn by two animals
49. Burden; obligation
50. This animal is used as a symbol in Daniel.
52. Weary; fatigue
53. A suffix used to form feminine nouns
54. Paul was met at ——— forum in Acts 28:15.
55. Nest

Clews Down

1. Astern
2. Day (Latin)
3. Speakers
5. Hospital Apprentice (abbr.)
6. A degree
7. The father of Azariah

(II Chron. 23:1)

8. Naaman was captain of the host of the king of ———
9. The son of Enoch (Gen. 4:18)
10. Spelled backwards it means "to happen."
12. Rearrange the letters of a word meaning "a frame on which clothes are aired or dried."
14. Advances
16. Past tense of "sit"
18. Foundations
20. Abounding with weeds
22. A Jewish high priest
24. The mother-in-law of Ruth
26. Throngs
28. An age
30. Slant; slope, s — e — —
31. Heir
33. The peculiar dress worn by pilgrims to Mecca
34. Undoubted
36. The parable of the ———
37. Principle
38. The Saviour
40. Jesus healed ——— lepers; one returned to thank Him.
41. Cribs
42. A musical instrument used in the Old Testament
44. Nimble
45. Affliction
46. Short sleep
48. Understand
51. Mile (abbr.)

Answer to Puzzle Number 40

XL

E	M	A	R	T	Y	R	W	I	S	T
M	A	R	R	I	A	G	E	A	S	P
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V	I	E	L	O	I	T	E	R	E	R
T	E	I	L	S	T	R	A	I	T	N



## Can We Talk With the Dead?

(Continued from page 11)

them. We should remember that this is the only incident in the entire Bible where God permitted a deceased person to come back as a spirit to hold communication with the living. Others came back, you will remember, but not as spirits. They came back as raised persons—Jairus' daughter, the widow of Nain's son, and Lazarus of Bethany. And, as Doctor Unger reminds us, the only reason Samuel returned in spirit form from the realms of the dead was to sound a warning to all who resort to occultism and especially to pronounce immediate sentence on Saul for this, his final plunge into ruin.

In I Chronicles 10:13, we read these words: "... Saul died for his transgression which he committed against ... the word of the Lord, which he kept not, and also for asking counsel of one which had a familiar spirit, to inquire of it..."

T. DeWitt Talmage, one of the most honored and talented ministers of his generation, denounced Spiritism when he said: "999 out of every one thousand achievements on the part of mediums are arrant and unmitigated humbugs."

At one time Charles Dickens, the great novelist, attended a series of seances and was almost convinced and ready to announce that he had become a Spiritist when he asked a certain charlatan to speak with Lindley Murray. Suddenly an apparition floated through the darksome room and Dickens asked: "Are you Lindley Murray?" And the spook replied, "I am!" Whereupon the famous essayist politely said: "Excuse me, Lindley may have his faults, but he is a good grammarian!" And we are told that Charles Dickens departed to have no more to do with this superstitious cult.

In the April 12, 1948 issue of NEWSWEEK we are told that in 1893 the "National Spiritualist Association of the U. S. of A." was organized. Its members were officially reported as 126,000, its churches 682, and its ministers 600 for the year 1923, and their 1945 yearbook of American churches indicated their total to be 228,000 members in the United States. There are 18,000 members that meet in 500 churches who are connected with the British Spiritualist Union.

Think of it!—in the latter part of the nineteenth century, these cultists claimed sixteen million adherents in America alone and three million in the British Isles, with two hundred journals throughout the entire world devoted to its cause.

How this many people could be so easily duped is beyond explanation—except for the knowledge of Satan's ability to blind the hearts and minds of men.

Paul gave words of warning to young Timothy when he prophesied great demon activity in the last days. In I Timothy 4:1, 2, we read:

"Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; 'Speaking lies in hypocrisy; having their conscience seared with a hot iron.' With direct sarcasm, Rudyard Kipling denounced the wicked system of Spiritism in this graphic bit of verse:

*The road to En-dor is easy to tread  
For Mother or yearning Wife;  
There, it is sure, we shall meet our dead  
As they were even in life.  
Earth has not dreamed of the blessing in store  
For desolate hearts on the road to En-dor.*

*Whispers shall comfort us out of the dark—  
Hands—ah, God!—that we knew!  
Visions and voices—look and hark!  
Shall prove that the tale is true,  
And that those who have passed to the further shore  
May be hailed—at a price—on the road to En-dor.*

*O the road to En-dor is the oldest road  
And the craziest road of all!  
Straight it runs to the Witch's abode,  
As it did in the days of Saul;  
And nothing has changed of the sorrow in store  
For such as go down the road to En-dor!*

But let us consider

### III. The Serious Side of Spiritism

We know that God's Word clearly forbids this devilish practice. In Leviticus 20:6, 27, we read:

"And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people. . . . A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them. (Incidentally, what Scripture brands a 'familiar spirit' is what modern spiritists call a 'control'—in other words a 'familiar spirit' which dominates the medium.)

And again, in Exodus 22:18, the old patriarch, Moses, commanded: "Thou shalt not suffer a witch to live." In the Hebrew this word "witch" literally means "a woman who is a mistress of a demon," and Webster defines a witch as one who possesses supernatural or magical power by compact with an evil spirit.

In Deuteronomy, the eighteenth chapter, we find these words: "There shall not be found among you . . . a charmer, or a consulter with familiar spirits, or a wizard or a necromancer. For all that do these are an abomination unto the Lord. . . . For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners; but as for thee, the Lord thy God hath not suffered thee so to do" (Verses 10-12, 14).

And Isaiah, the prince of prophets, warns: "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter; should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. 8:19, 20).

Although there is found nowhere on this earth a more crooked group of tricksters than those who dupe multitudes into thinking that Spiritism is a worthy system of teaching and practice, let us never forget there are many weird happenings that have taken place in these devil-inspired meetings which are absolutely unexplainable according to natural law.

Scores of world-renowned scholars and scientists have attested such weird phenomena as raising bodies into the air,

as passing them through curtains and into closed rooms, as holding in hand red hot coals without experiencing pain, as receiving poems, philosophical dissertations or colored drawings from the spirit world, as playing of musical instruments without human instrumentality,

as materialization, clairvoyance, trance-speaking, impersonation, healing and other apparent supernatural happenings.

Most of us have heard of the amazing feats performed by the Lamas of Tibet, the fakirs of India and the witch doctors of Africa. Tales have been told of those who can walk on fire or water, produce articles from the air, and appear simultaneously at two or more places.

It is said of the famous Yogi, Divekar, that before a highly intelligent audience he buried himself in a pit for over two hours, quaffed concentrated acids and lay down beneath blazing logs. When the fire was extinguished, he awoke from "samadhi" (spiritual trance) and stood to his feet with neither hair nor skin singed.

Abdul Baha, the Persian Bahai

leader, is said to have possessed phenomenal powers, such as calling fire from heaven and raising the dead.

Now, as I have previously mentioned, much of this may be attributed to chicanery, but unquestionably much of it is definitely the manifestation of the power of Satan. We may be sure of this—it is certainly not of God.

Martin Luther denounced the Devil as the great imitator by calling him "God's ape." Search the Scriptures and you will find that the cloven-hooved one has always sought to duplicate the miracles of God. One instance may be found in the magicians of Pharaoh imitating the feats of Moses. The wicked one even imitated the incarnation of the Lord Jesus Christ by taking possession of the bodies of human victims.

The prophecy Paul gave to his son in the faith about the latter times experiencing an increase in demon activity is certainly being fulfilled in our day. One notable example of demon possession is none other than Adolph Hitler. If ever a man revealed definite marks of demon possession it was the "Fuehrer."

Dr. Trevor-Roper called Hitler a "demonic and disastrous genius" and well said: "He was one of those inexplicable historical phenomena which emerge at rare intervals among mankind. His person determined the fate of a nation. He alone placed it, and kept it upon the path which has led it to (its) dreadful ending. The nation was spellbound by him as a people has rarely been in the whole of history."

General Franz Halder, who was very close to Hitler, said: "When I was working with him, I was always looking for signs of genius in him. I tried hard to be honest and impartial and not to be blinded by my antipathy to the man. I never found genius in him—only the diabolical."

Hitler has been called the "terrible sorcerer." It is said his eyes seemed to cast a spell over people. Those who worked with him said: "He had the eyes of a hypnotist which seduced the wits and affections of all who yielded to their power."

How else can you explain the force that the German dictator wielded other than that he was thoroughly possessed of demons?

I solemnly caution all Christians to be extremely careful in these days of apostasy that they be not foiled by this treacherous evil of Spiritism.

Granted, nine-tenths of Spiritism is nothing but unabashed fraudulency, but if one-tenth is genuine, it is enough to cause concern!

But I would give this word to you, my dear reader, if you know not Christ in the forgiveness of sins. Consider

### IV. The Saviour From Spiritism and All Falsehood

Every man and woman should think of the body as a beautiful temple. The mind could be thought of as the vestibule and the heart as the sanctuary. What enters the mind, more often than not, will invade the sanctuary. Some Deity must dwell in the holy place. I ask you the question: shall it be Satan or the Saviour? Shall it be the false or the true? Shall it be darkness or light?

At times mediums say that they are controlled by evil spirits. This is scriptural, for the Gospel of Luke relates the account of a woman out of whom Jesus cast seven demons.

The Lord Jesus Christ is the Saviour from Spiritism and all other devilish teaching. He alone is able to cast out the evil thoughts and the power of Satan which dwell in the heart of the unbeliever.

I urge all who read this message, in these days of apostasy and darkness, to "Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:5-11).

—The End—

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### Noteworthy NEWS Notes

As a part of the 75th Anniversary program, Nyack Missionary College included a Student Leadership Conference, designed to acquaint the 500 young people who arrived on campus to prepare for Christian service in various ministries at home and on foreign fields. The conference (Sept. 12-15) featured as its speakers Rev. William F. Smalley, Rev. Louis L. King, Rev. Paris Reidhead, Rev. Bernard S. King, and Dr. Thomas Moseley, President of Nyack Missionary College. The president predicts that the school year just beginning will be among the best in the history of the 75-year-old school.

Most of the missionaries who man the 800 posts on the Christian Alliance mission fields the world around received their training at Nyack Missionary College.

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